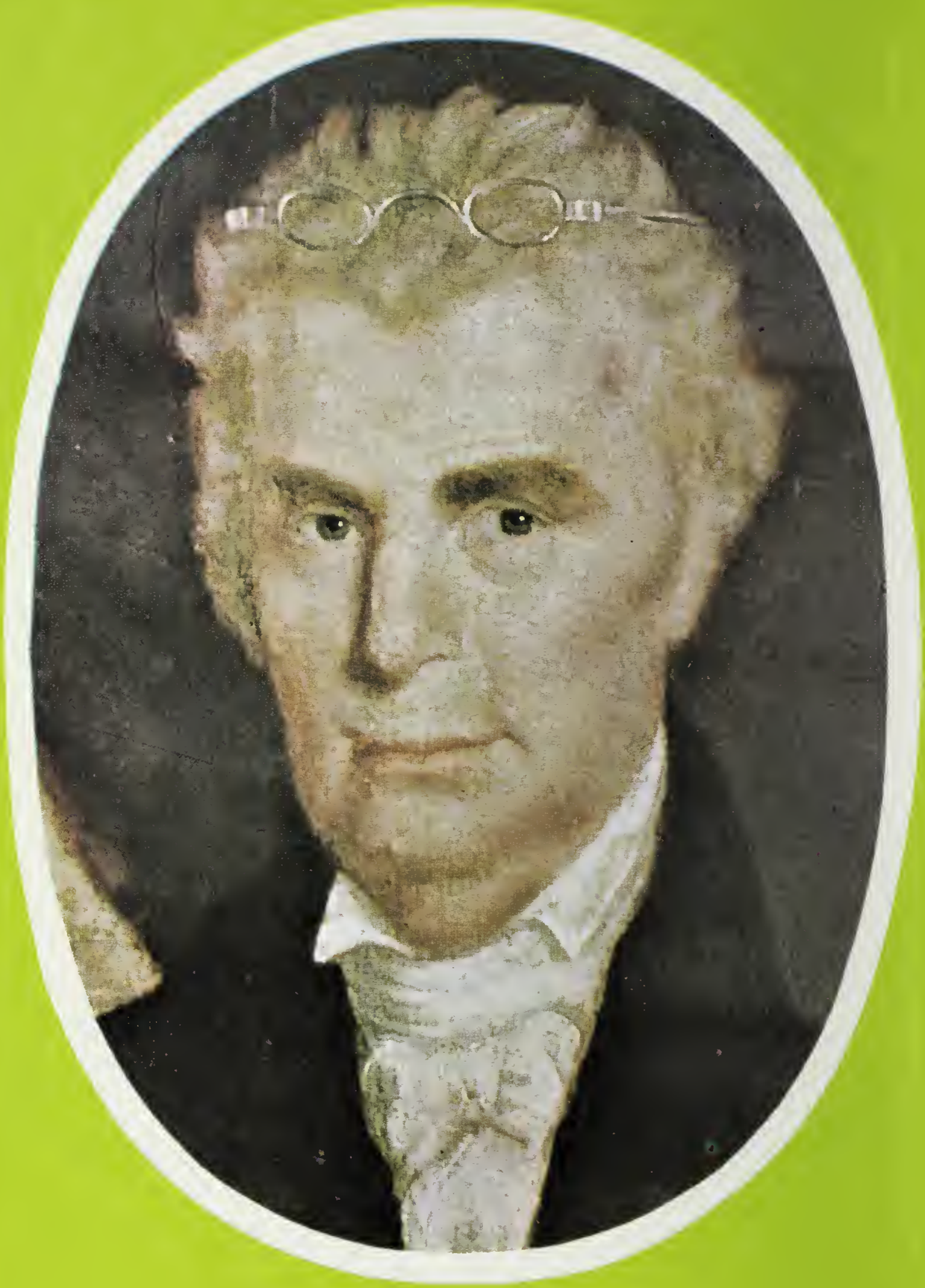
ILLINOIS HISTORICAL SURVEY



Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

VOL. III.] GEORGETOWN, KY. MAY, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

THE

CHRISTIAN MESSENGER,

PUBLISHED MONTHLY.

EDITED BY

B. W. STONE & J. T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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"Prove all things: hold fast that which is good."—PAUL.

GEORGETOWN, KY.

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CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,
ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. JANUARY, 1832. [No. 1.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

INTRODUCTION.

Once more the CHRISTIAN MESSENGER has commenced his tour through the United States, bearing our best views of Gospel Truth, and the best intelligence the Editors can collect respecting the advancement of the Redeemer's kingdom. The favorable reception of the Messenger generally, in time past, has encouraged him to perseverance in his fatigues and toils. His untiring efforts, it is hoped, will remunerate his patrons and friends for their kind attentions to him. Through much opposition he has travelled for five years; yet not discouraged, after a short relaxation, he starts again. We shall exert ourselves to send to our friends by him, that which shall be profitable to them in time and eternity. The Messenger will bear one-third more of matter than formerly, for the same price, if paid on the delivery of this first number. We promise nothing farther; but will leave the public to judge for themselves.

EDITORS.

The very worthy, pious and able Editor of the Christian Messenger and myself, have united our efforts in preparing and presenting that periodical to the public. Whether I shall render any efficient or valuable service to the cause of reformation, remains to be developed. Already the alarm is sounded, and astonishment seems to be excited in the minds of some, how persons professing the one Lord, one faith and one immersion, &c. can meet upon the King's highway, recognize each other as soldiers of the cross, embrace each other as [illegible] kingdom, and determine to press along [illegible] for the prize, regardless of foes on the right hand or the left.

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All those who profess to be astonished, will be convinced, sooner or later, of the imbecility of all human devices to bind Christians together, and that the word of God alone can do it.

Keeping in memory the great land marks of the King of Kings, such as "Call no man master"—"Be prudent as serpents and harmless as doves"—"When you are reviled, revile not again"—"If you continue in my word, you shall know of the doctrine whether it be of God," &c. &c.—I pledge the exertion of my humble powers in clearing away the cob-webs of speculation—in suppressing conjecture—in discarding from religion all the traditions and philosophy of men—and in enforcing the indispensable necessity of an immediate return to the word of God. Inspiration has recorded of that word, that it is "pure, converting the soul;" and of the testimony, "that it is sure, making wise the simple."

In our attempts to effect so desirable an object, we shall use all the means known to us as sanctioned by the law and the testimony.

We are well aware, we have to encounter, in this noblest and best of all enterprizes, the deep rooted prejudices of many of the pious, as well as the rancorous opposition of worldly minded professors: but we prefer the plaudit of "well done good and faithful servant," from him who spake as never man spake, to all the temporal honors the world could bestow. In time or in eternity, to Jesus our King, every knee shall bow, and every tongue shall confess. He knows the secrets of the heart; and at the last loud peal of the trumpet, the dead shall hear the voice of the Son of God and come forth—Those who have done good will be saluted with the cheering welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—whilst the wicked, whether clothed in purple or Priestly robes, will be met with the appalling declaration, "depart from me ye cursed into everlasting fire, prepared for the Devil and his angels."

They who undertake to benefit mankind through the medium of a religious journal, assume a high and responsible station. Much good or much injury may be effected. If the heart is properly imbued with the spirit of christianity, and the word of God duly appreciated, no danger need be apprehended; but so soon as the demon spirit of party has gained the ascendency, the reverse is the inevitable consequence.

Delicate as the undertaking is, we have ventured on the engagement, with a determined resolution to regard the word of God as the sole authority and standard of faith and conduct.

We well know that thousands will, in theory, acknowledge this principle, who yet bow to their creed or confession of faith; thus obscuring the wisdom and goodness of God by the philosophy and traditions of men. Here an important enquiry arises—How shall we rid ourselves of this false philosophy—this glossing and obscuring the plain word of God—this irreverent spirit which

treats it with less regard than the word of men? Where are the friends of God's word, and the foes of human traditions! Who will lend a helping hand in this glorious struggle for christian freedom? We need not expect assistance from those who are bound to a system which supports them, and ministers to their ambition in lording it over God's heritage; nor from those who are fearful of human power; nor those who love the praise of men more than the praise of God, and who hug the chains which bind them; nor from those who hear through others ears, and see through others eyes—who fear the decrees of Churches, Synods, Councils, &c.—who suppose they have learnt all that is necessary to enable them to assume the key, and lock the door against heretics. But we have every thing to hope from those whose bosoms are filled with a spirit of freedom and inquiry—who feel the love of God reigning, ruling and influencing all their actions—who are determined to obey God rather than man, and consent to have their names cast out as evil. The spirit of gratitude, love and freedom, which inspired the heart of the young man upon his restoration to sight, and the slavish spirit of his parents, are striking and admonitory contrasts. He who has ears to hear, let him hear!

So long as we are the slaves of prejudices and the reigning Priesthood, our eyes are veiled and blinded to the most obvious truths; and the slightest observation of men and things will discover that it is far easier to teach an impartial mind the most difficult proposition, than to free one that is prejudiced, of the most palpable absurdities.

We are frequently astonished at the tenacity and obstinacy of men in clinging to the chains which bind them in slavery. This trait of character has been exhibited, more or less, in all ages of the world Even during the American Revolution, when freedom was held out as the prize, to allure the captives from their chains, there were thousands who preferred their fetters. If such a case excites our astonishment, what language can give utterance to our feelings of regret, when we see thousands of those professing religion, refusing to become the freemen of the King of Kings and Lord of Lords. Where the Spirit of the Lord is, there is liberty. Perfect love casts out fear The The name of Jesus is more desirable than worlds piled on worlds; but a sectarian human name is an insult to the King. He who is unwilling to take the Lord at his word—to obey him rather than men even at the peril of every thing which is held dear in this life, and even of life itself, is not worthy to be ranked amongst the soldiers of him who groaned and died upon the cross for our deliverance; whose last prayer petitioned for forgiveness to his enemies. Whenever the word of God is reverenced and respected as it should be, and the truth is received in the love of it, the spirit of freedom will be the necessary result. Then will the *truth* bear down in its mighty march, every existing error—all the false philosophy of this speculating, sermonizing age.

Those who have met on the King's high way, the word of the living God, which remains forever, and will judge us at the last day, have much to do. We should constantly exhibit in our lives, that wisdom which comes from above, which is pure, gentle, easy to be entreated, full of mercy and good fruits, whilst the truth is presented in all becoming boldness, though it should pierce deeply and cause the hearts of the enemy to overflow with bitterness and malice. We need not fear when we take the sword of the Spirit, tempered as it is with love divine. Thus we shall have the Lord on our side, and may expect his blessing. But if we depart from his word in practice or otherwise, we cannot hope for his protection. If the cause of religion could triumph without an union of truth and practice, the intercessory prayer of our Saviour would be unavailing. He prays for the unity of Christians, that the world might believe that the Father had sent him, &c. Let it be engraven on every Christian's mind, that he who does most to unite the followers of Jesus, favors most the conversion of the world—and he who does most in opposition to such union, does most in opposition to the will of the King, and against the conversion of the world. If we could but see a hundred human bodies attached to one head, we should be horror struck at the sight of such a monster. Apply this to the present religious bodies, professing to have one head, with the different spirits animating those bodies, and then judge you, what hope there may be of converting the world, whilst these sects remain. Come out of her my people, saith the Lord.

Oh! That we may read the word of God to find his will and do it; for there is his wisdom, power and goodness exhibited. If we were to tremble at that word, there would not be so many cold, indifferent, worldly minded Christians. Let us awake out of sleep—Cry aloud and spare not, though it may cost the severing of the dearest earthly ties. Choose whom you will serve, God or man.

J. T. JOHNSON.

UNION OF CHRISTIANS.

We are happy to announce to our brethren, and to the world, the union of Christians in fact in our country. A few months ago the Reforming Baptists, (known *invidiously* by the name of Campbellites,) and the Christians, in Georgetown and the neighborhood, agreed to meet and worship together. We soon found that we were indeed in the same spirit, on the same foundation, the New Testament, and wore the same name, *Christian*. We saw no reason why we should not be the same family. The Lord confirmed this union by his presence; for a good number was soon added to the Church. We agreed to have a four days meeting on Christmas in Georgetown, and on New-Year's day at Lexington, for the same length of time. A great many Elders, Teachers and Brethren of both descriptions, assembled together, and worshipped together in one spirit, and with one accord. Never did we witness more love, union, and harmony, than was

manifested at these meetings. Since the last meeting we have heard of the good effects. The spirit of union is spreading like fire in dry stubble.

It may be asked, is there no difference of opinion among you? We answer, we do not know, nor are we concerned to know. We have never asked them what were their opinions, nor have they asked us. If they have opinions different from ours, they are welcome to have them, provided they do not endeavor to impose them on us as articles of faith. They say the same of us. We hear each other preach; and are mutually pleased and edified.

It may be asked again—Have you no creed or confession as a common bond of union? We answer, yes. We have a perfect one, delivered us from heaven, and confirmed by Jesus and his Apostles—we mean the New Testament. We have learned from the earliest history of the church to the present time, that the adoption of man-made creeds has been the invariable cause of division and disunion. We have, therefore, rejected all such creeds as bonds of union, and have determined to rest on that alone given by divine authority, being well assured that it will bind together all who live in the spirit of it.

It may again be asked—How will you dispose of such as profess faith in Jesus, and are baptized? To which party shall they be attached as members? We answer: We have no party. It is understood among us, that we feel an equal interest in the prosperity of every Church of Christ. (and of such we all profess to be members,) and are determined to build up and edify all such Churches, without any regard to former names by which they may have been called. To increase and consolidate this union, and to convince all of our sincerity, we, the Elders and brethren, have separated two Elders, JOHN SMITH and JOHN ROGERS, the first known *formerly*, by the name of Reformer, the latter by the name Christian. These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions; which contributions are to be deposited together with brother JOHN T. JOHNSON, as treasurer and distributor. We are glad to say, that all the churches, as far as we hear, are highly pleased, and are determined to co-operate in the work.

Some may ask—Will the Christians and Reformers thus unite in other States and sections of our country? We answer.—If they are sincere in their profession, and destitute of a party spirit, they will undoubtedly unite. They all profess the same faith—they all reject human creeds and confessions—they all declare that opinions of truth are fallible, and, therefore, should not be substituted for truth, nor embodied in an authoritative creed, written, or verbal; nor imposed as terms of fellowship among obedient believers. They all profess the same one Lord, the Son of God, and Saviour of sinners—They all profess the same one immersion, into the name of the Father, Son and Holy

Spirit—They profess all that our Lord Jesus and his Apostles and Prophets taught, and nothing more as of divine authority—In fact, we have just received intelligence from Elder JOHN LONGLEY of Indiana, that these people are also united in his bounds, and great are the blessings of the union. Many are added to the church. But should all in other states and sections act inconsistently with their profession, we are determined to do what we are convinced is right in the sight of God. Nothing can move us from this purpose, unless we should make shipwreck of faith and a good conscience. From which may our merciful God preserve us. EDITORS.

Our highly respected bro. Doct. Fishback, has again requested to be heard in his defence in the columns of the Messenger. We, for some time, hesitated to comply with his request; because we had not published bro. Campbell's last review, on account of its great length; and because, it was thought, that enough had been written by each of our brethren on the subject of controversy between them. Of this we had been repeatedly advised by our readers from various parts,—some of whom were so offended at our course, that they withdrew their patronage. As bro. Fishback has no press of his own, we have concluded to publish his defence in a few short numbers. We are rather induced to this, because he has applied for aid to the highest literary source in America. On this part of his defence we have made some remarks and submitted them to the public. Our bro. Fishback, it is hoped, will excuse us for not publishing the whole of his defence at once. It is too long. We wish other correspondents to be heard also. EDITORS.

For the Christian Messenger and Millennial Harbinger.

TO A. CAMPBELL, Editor of the M. Harbinger.

No. I.

BROTHER CAMPBELL:

I have read with care your six numbers of Reviews of the three first numbers of Archippus, of which I am the author, and continue unshaken in the belief that it is the doctrine of the gospel, that ungodly men and sinners are justified by faith, without baptism: and that your opinion, that penitent believers obtain the remission of their sins in immersion or baptism, is not a gospel doctrine.

I regret that you should have manifested so much zeal to fix upon me the opinion of a Jew's baptism, and of a Gentile baptism, one *for* the remission of sins, and the other *not* for the remission of sins," seeing that I reject the doctrine of baptism, for, or *in order to*, the remission of sin altogether, and maintain that there is but one baptism as a gospel ordinance, and that God has but one plan or method of remitting the sins of Jews and Gentiles, and that is by faith.

The essential point of difference between you and myself is suggested in the following question: "Is, or is not, the free favor of God, by which he justifies a believing sinner, or remits his sin through the blood of Christ, suspended, according to the gospel, upon his being baptized in water?" You defend the affirmative, and I maintain the negative side of the question.

Waiving any notice for the present of the erroneous account you have given of my statements, relative to the Novations, and other subjects, I will attend immediately to the question of the remission of sin by baptism, which is at issue between us. Truth is common property, and there are no envious rivalships in religious truth, unless it be perverted to sectarian and selfish purposes. Where there is a difference of sentiment on a religious subject, it ought never to excite unkind feelings, or generate a spirit of hostility in the disciples of Jesus Christ towards each other. There are many important things in which you and I agree, in reference to religion, and the philosophy of mind, and in which we differ from others. We are so firmly established in the sentiment, that there cannot be any religious knowledge in the world, in the present state of man, without a supernatural revelation *in words*, that we do not think it a debatable subject among those, who understand in any good degree, the powers and susceptibilities of their own minds.

The agreement of our views of the powers of the human mind, in relation to religion, and of the necessity of a divine revelation in intelligible words and sentences, in order to the knowledge of divine things, may be collected from your debate with Mr. Owen, and other of your works, and from the volume I published in 1813, entitled, "*The philosophy of the human mind in respect to Religion; or a demonstration that Religion entered the world by Revelation*," and from other of my publications made since.

Those who differ from us, deny that *Scriptural account* of the *total depravity of man;*—they deny that man lost the knowledge of God by the fall; and they deny that *God is an object of faith*, in the scripture use of the term, and believe that *the world by wisdom knew God!* They make *Natuaal Religion*, or *Deism*, the *foundation* of Revealed Religion! By this they, in a great measure, mystify the word of God and run into the most palpable contradictions and mystical absurdities.

What can we know of *sin*, as such, or its *remission*, without the word of God? And what is baptism, or any other ordinance of the gospel, without it? What effect of *divine truth* can baptism, or any other ordinance of the gospel, produce upon the mind, than what the mind perceives it to derive and possess from the word? The nouns, verbs, adjectives, prepositions, &c., the parts of speech, of which the word of God consists, are primary and ultimate principles in the Christian Religion—By these our faith, if it be true, was produced, and into them it must be finally resolved. These are the instruments of our thoughts, as they are the means of our faith, hope, and love in religion. In the inves-

tigation, therefore, of any subject of religion, the divine authority of God's word, having been ascertained, all that we ought to be concerned about is, to learn, by the correct rules of interpretation, the signification of the words and sentences, in which it is revealed; and having done this, to be contented with it, and to cultivate and discipline our minds and affections by it.

There is another thing in which you and myself agree, that is, in the high estimation in which we hold Prof. Stuart, of Andover, whom you have deservedly described in your3rd Extra Harbinger, p. 25, "as one of the most learned, and most renowned Biblical Critics now living on this continent,"—on whose writings with those of Michaelis of Gottengen, and Horne of Cambridge, in England, you profess to rely, to do more good to direct the generation to come in the correct interpretation of the words of the New Testament, than perhaps any other three men in Europe or America." Mil. Har. Vol. 2, p. 490.

From my great anxiety to possess the true meaniug of Acts ii, 38, and to be able to reconcile the apparent discrepancy between what was said by Peter to the pentecostal Jews, in reference to baptism, and the remission of sin, as it appears in our *common translation*, and *in your new one*, with what occurred at the introduction of the gospel to the Gentiles in Acts x, and as explained in ch. xi, in relation to the same subject. I wrote to Prof. Stuart to favor me with his interpretation of the Greek preposition *eis*, as it is connected with, and follows baptism. He was kind and obliging enough to comply with my request, and sent me his remarks, which I now present to you, and hope that they will conduce much to unite our views on the subject of discussion between us.

He observes, "The word *baptize* may be followed by a *person* or a *thing*, (doctrine) which has *eis* before it. In the first case when it is followed by a person, it means, "by the sacred rite of baptism to bind one's self to be a disciple or follower of a person, to receive or obey his doctrines or laws." e. g. 1 Cor. x, 2. "and were baptized into (*eis*) Moses." Gal. iii, 27. "For as many of you as have been baptized into (eis) Christ, have put on Christ." Rom. vi, 3. Know ye not that so many of us as were baptized into (eis) Christ, were baptized into (eis) his death." 1 Cor. i, 13. "Were ye baptized into (eis) the name of Paul." v. 14, 15. "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized into (eis) mine own name." Or it means to acknowledge him as Sovereign, Lord and Sanctifier. e. g Matt. xxviii, 19. baptized them into (eis) the name of the Father, and of the Son, and of the Holy Ghost." Acts viii, 16. "only they were baptized into (eis) the name of the Lord." Acts xix, 5. "When they heard this they were baptized into (eis) the name of the Lord."

That *name* is used after *eis*, as it is in some of the above cases, makes no difference in the sense. In Hebrew, "the name of the

God of Jacob defend thee," is just the same as "the God of Jacob defend thee."

2. A person may be baptized into a thing (doctrine)—so in Matt. iii, 11. "I baptize you you with water into (eis) repentance," i. e. into the profession and belief of the reality and necessity of repentance, involving the idea that themselves professed to be the subjects of it. In Acts xix, 3. we have "into (eis) one body," all in the like sense, viz: by baptism the public acknowledgement is expressed of believing in, and belonging to, a *doctrine*, or *one body*. So in Acts ii, 38. "baptized on account of Jesus Christ into (eis) the remission of sins;" that is, into the belief and reception of this doctrine; in other words, by baptism and profession, and acknowledgement, of this doctrine, on account of Jesus Christ, was made"

Professor Stuart has rendered the word *eis into* in Acts ii, 38. as it is done in other places when connected with the ordinance of baptism; and as you have rendered the same word in Matt. xxviii, 19. in the new version and which you have justified by the authority of Dr. Dwight. See Mil. Har. Vol. 2, No. 5, p. 239.

Mr. Erskine, a living author of reputation, makes the following observations: "I think any person, acquainted with the original Greek, will agree with me in translating Acts ii, 38, differently from our common version. It ought to be "Repent or rather change your minds, and let every one of you be baptized into the doctrine of forgiveness of sins for Christ's sake." To be baptized into a doctrine, is the ordinary phraseology of the New Testament. Matt. xxviii, 19. Rom. vi, 3. In Acts ii, 38. The Greek preposition (*eis*,) which belongs to "the forgiveness of sins;" and not that one (*epi*,) which precedes "the name of Jesus Christ," is the preposition, which, in the Greek Testament, usually indicates the direct object of baptism; and thus even attention to grammatical accuracy will conduct us to the conclusion, that the true reading is, "baptized into the doctrine of forgiveness of sins for Jesus Christ's sake;" and not "in the name of Jesus Christ for the forgiveness of sins.

In your 3rd note in the Appendix to your Second Edition of the New Translation—p. 452–4, you have a number of remarks on the word *eis*, when used in connection with the ordinance of baptism, which are in accordance with the criticism and observations of Prof. Stuart and Mr. Erskine. As they illustrate and confirm what they have said, I will transcribe some of them.

You say, "by what *inadvertency* the King's translation gave *eis in*, instead of *into*, in Matt. xxviii, 19, and elsewhere gave it *into*, when speaking of the same ordinance, I presume not to say." And permit me to ask, can you say by what inadvertency or *authority* they gave the same word *eis for*, and Dr. Doddridge and yourself gave it *in order to* in Acts ii, 38. in your New translation, and elsewhere gave it *into*, as you have done, and maintain it ought to have been done by the King's translation, when connected with the same ordinance? Was not this owing to in-

attention to accuracy in translation, that was intended to correct the errors of the old one, in consequence of which much schism and strife have been produced within a few years past on the subject of baptism and remission of sin, and by which remission of sin, through the blood of Christ, by faith, has been thought to be suspended upon the act of immersion, without which a penitent believer cannot be pardoned, justified, converted, or saved? And may not inadvertencies like this, connected with wrong views of Christ's conversation with Nicodemus, have been the cause of the early errors and corruptions in the Christian religion, which began in the second and third centuries, relative to baptismal regeneration, and remission: and which, at a subsequent period having been united with the notion of apostolic succession, produced many of the peculiarities which appear in the writings of Roman Catholic, Protestant, Episcopalian, and other authors?

In the note above quoted, you observe that "to be immersed into the name of the Lord Jesus, was a form of speech in ancient usage, as familiar and significant as the expressions were when persons were said to enter *into* matrimony, to enter *into* an alliance, &c. And when we analize these expressions, we find them all import that the persons are either under the obligations or influence of those things into which they were said to enter, or into which they were introduced. Hence, those immersed into one body, were under the influences and obligations of that one body;" (and I would say, those immersed into the doctrine of remission of sin, were under the influences of that doctrine, through faith in Jesus.) "Those immersed into Moses, assumed Moses as their law giver, guide and protector, and risked every thing upon his authority, wisdom, power and goodness.—Those who were immersed into Christ, put him on, acknowledged his authority and laws, and were governed by his will—And those who were immersed into the name of Father, Son and Holy Spirit, regarded the Father as the fountain of all authority, the Son as the only Saviour, and the Holy Spirit as the only successful advocate of the truth and teacher of christianity. Pagans, therefore, when immersed into the name of the Father, &c. renounced all the names that were worshipped by the Pagan world—all the Saviours in which the Gentiles trusted—and all the inspirations and philosophy of which the heathen boasted. A woman, when she enters into matrimony, assumes the name of her husband, acknowledges him as her Lord and Master, submits to his will, and looks to him for protection and support.—Just so they who are immersed into the name of Christ, *assume his name*, acknowledge him as Lord and Master, and look to him for support and protection. This view of the matter made Paul thank God, when the Christians at Corinth were assuming different names, (one the name of Paul, and another the name of Appollos, &c.) that he had immersed few, or none of them, lest

the report should get abroad that he had immersed them into his own name."

JAMES FISHBACK.

Lexington, Dec. 6th, 1831.

[TO BE CONITNUED.]

REMARKS ON THE ABOVE.

I presume not to meddle with, nor interfere between the brethen Fishback and Campbell in their controversy. I shall only notice the criticism of Professor Stuart, which our bro. Fishback has so cordially adopted. I feel too much interest in this matter to pass it by in silence.

Prof. Stuart reads Acts ii, 38, thus—"Repent and be baptized (*epi*) on account of Jesus Christ, (*eis*) into the remission of sins." The words *into the remission of sins*, he expounds, "into the belief and reception of this doctriue; or that by baptism a professed acknowledgement of this doctrine, on account of Jesus Christ, was made." Against this exposition I have several objections.

1st. It is entirely arbitrary, and no where confirmed by the scriptures. Indulgence in such expositions would pervert every doctrine of revelation, and accommodate it to the caprice and whims of men.

2dly. It implies that the doctrine of the remission of sins on account of the Messiah, was not believed, received, nor acknowledged by the Jews before their baptism, or before Christ came into the world. This sentiment is plainly contradicted by the prophets; and has not, formerly, been admitted by the *orthodox;* for the orthodox have represented the pious Jew, looking by faith through the blood of his sacrifice, to the blood of the Messiah as the only true ground of the remission of sins. But orthodoxy is a changeable thing.

3dly. This exposition would make Peter's address appear absurd—"Repent and be baptized into the belief and reception of the doctrine that your sins are remitted on account of Christ, or for Christ's sake." The plain meaning is this—You must not only be baptized into the belief and reception of this doctrine, that your sins are pardoned for Christ's sake; but you must also repent into the belief and reception of this doctrine. Now, who ever heard before of repentance into the belief and reception of the doctrine that sins are forgiven on account of Christ?

4th. It implies that, previous to their baptism, they did not believe nor receive the doctrine that their sins were remitted on account of Christ; that is, that they were not in the belief of this doctrine before they repented and were baptized; but that by repentance and baptism they were brought into this belief, that their sins were pardoned for Christ's sake. This is a novelty, if not an absurdity, which I cannot impute to an inspired apostle. Had the learned Professor made *eis* to signify *in*, we could see more plausibility in reading the text, "Repent and be baptized *in* the faith and reception of the doctrine of forgiveness on account of Christ." This would imply that they believed and

received this doctrine prior to their repentance or baptism. This may be good doctrine; but it is not taught in the text.

5th. The exposition of the Professor seems plainly to be in opposition to the simple truth of the text. Jesus, before his ascension, promised to his disciples the Holy Spirit, and foretold the divine effects of this Spirit, when given: "He shall convince the world of sin; because they believed not in me; of righteousness, because I go to the Father, and ye see me no more; (his resurrection and ascension to glory were evidence of his righteousness in his declarations of his being the Son of God)—of judgement; because the Prince of this world is judged—(for Christ, the lawful Prince of this world, was unjustly condemned.) On the day of Pentecost the promise of the Spirit was given—the effects followed—the people were now convinced of their sin in disbelieving, and condemning that just one, the Messiah—they now believed in him—and in awful conviction they cry out, "What shall we do?"—We are sinners—we are guilty.—Peter, according to his commission, answered—Repent—We do repent, we are sorely pained and distressed; so did Judas repent, but never reformed—Reform, says Peter, and be baptized in the name of the Lord Jesus, or on account of the Lord Jesus—because he has commanded these things.—If we obey these commands, what will they avail us?—Reform and be baptized on account of Jesus Christ, for the remission of sins What do you mean by these words, *for the remission of sins?* Do you mean that the word *eis for*, *is* tantamount with *on account of?* No, says Peter, you are yet in your sins; they are not pardoned or remitted; nor will they ever be till you reform and obey the gospel. Think not that I preach to you that you are pardoned before you repent and are baptized. My Lord commissioned me to preach the gospel to every creature—He that believeth and is baptized shall be saved—I do not preach that you must be saved before you believe and are baptized. These are the simple means, ordained by infinite wisdom, in the performance of which, God grants pardon or salvation—by which sins are washed away—and by which the Holy Spirit is given. This was realized by 3000 at that time. "Reform, and be baptized every one of you (*eis*) in or order to the remission of sins, and you shall receive the gift of the Holy Spirit."

I have no objection against translating the word *eis* into, as the Professor does. This is its common meaning. "Be baptized *into* the remission of sins." This perfectly accords with our ideas of the text. "The creditor cast the insolvent debtor (*eis*) into prison. Matt. xviii. 30. By the action of casting into prison, the debtor was really in the prison, and consequently had been out of it, until he was cast into it. The demoniac was driven (*eis*) into the wilderness. Luke viii, 29. By this action of driving, the demoniac was indeed in the wilderness, and had been really out of it, until driven there. Nothing is more common than the expressions to enter *into* a house; a city; a ship;

a country; into heaven, &c., all expressed by *eis*. And nothing is plainer than that by the action of entering, they really came into the house, into the ship, &c. and consequently were out of them, until they entered. So they who were baptized *into* the remission of sins, by this action of baptizing, were brought into the remission, or pardon of sins: plainly implying that until they were brought into it by baptism, they were out of it.

Though the translation of *eis into*, be admitted correct, and convey the very idea we think correct; yet we prefer translating *eis*, *in order to*.. This cannot be denied to be the very meaning of the word in very many passages of the scriptures where it occurs. Matt. viii, 4. "Go thy way, shew thyself to the Priest, and offer the gift that Moses commanded (*eis*) for a testimony unto them"—i. e. *in order* to be a testimony or witness to them. 1 Cor. v, 5. "To deliver such an one unto Satan (*eis*) for the destruction of the flesh"—i. e. in order to the destruction of the flesh. See also Matt. x, 14. Mark i, 44–vi, 11–xiii, 9. Luke v, 14–ix, 5, &c. Thus John the Baptist says: Matt. iii, 11. "I indeed baptize you (*en*) in water, (*eis*) *unto* repentance, *into* repentance, or *in order to* repentance, or reformation. This was the end of John's ministry and baptism. He preached the baptism of repentance (eis) in order to, or for the remission of sins. How awkwardly would this text read according to our critic's exposition: John preached the baptism of repentance *into the belief and reception of the doctrine* of the remission of sins. *Accipiat qui vult.*

We cannot receive the Professor's criticism, when he says: "When the word baptize is followed by a person with *eis* before it, it means to bind one's self to be a disciple or follower of a person, to receive or obey his doctrine or laws." I would humbly ask, where in the Bible is one of these things ever mentioned as the meaning or design of baptism? I cannot find them, and seriously doubt whether any other person can. The Professor has produced many texts as proofs; as 1 Cor. x, 2. Gal. iii, 27. Rom vi, 3. 1 Cor. i, 13, 14, 15. Matt. xxviii, 19. Read these texts, and ask yourself, whether they establish the position taken by the critic. Let us try the first; "And were all baptized (*eis*) into Moses." Is it said that when the Lord baptized them in the cloud, and in the sea, that by this his act, the people bound themselves to be the disciples of Moses, and that they would obey his laws? No. Let us examine his next proof, Gal. iii, 27. "For as many of you as have been baptized (*eis*) into Jesus Christ, have put on Christ." Is this tantamount with binding themselves to be his disciples, and to obey his laws? Were they not his disciples before they were baptized, having previously learned the divine lessons of faith repentance and baptism, and that it was their duty to obey them? "Jesus made and baptized more disciples than John." John iv, 1. They were made disciples before they were baptized; and, therefore, did not bind themselves to be disciples by baptism.

I have in a former volume of the Messenger, particularly given my views of all the texts adduced by the Professor. To them I refer such as wish to know. At some future period I may take up the subject again. B. W. STONE, Editor.

For the Christian Messenger.

MILLFIELD, Athens county, Ohio, Nov. 23, 1831.

BROTHER STONE—I have never been ambitions of being known farther than I could be useful. I write but little, though I spend most of my time in teaching the New Testament in different parts of this State. My circumstances prevent my taking many publications; though in my travels I frequently have opportunity of partially perusing Theological publications. While I am highly pleased that a spirit of inquiry has obtained such universal prevalence, I see, or think I see manifested, in a large portion of the religious of all denominations, rather an undue zeal to obtain victory over all others, and to carry their points, right or wrong; yet for the most part I have been well satisfied with that candor, mildness and forbearance, which have been so conspicuous in the pages of the Messenger.

I am a man of some observation, and, if not much mistaken, we need something more definite on a few particulars, which are almost universal among professors of religion in our day. I will state one or two. You know we have many denominations of professed Christians; all professing to have the Holy Spirit bearing witness with their spirit that they are the children of God; and in possession of this they suppose they have a bright evidence of remission of sins, and acceptance with him as their heavenly Father. They say, "he that believeth hath the witness in himself;" and thus readily persuade themselves that this witness will always accede to truth; consequently, will condemn error. Hence, every one thinks himself qualified to determine infallibly of what he hears. Thus the orthodox Quaker, by his feelings, which he calls this witness, condemns the Hixite; while he, in turn, by the same kind of evidence, condemns the orthodox. The Methodist, by his feelings, condemns both. The Calvinist c ndemns the Arminian, and the Arminian the Calvinist. Thus going the whole rounds, all are justified, and all condemned by the same kind of evidence. I say, the same kind, because I confess my lack of spiritual skill to ascertain which of them all, as respects their piety, are most entitled to credit. I speak of the pious of all denominations, who, in the enjoyment of the Spirit they possess, are all equally happy, and each naturally concludes that as God accepts him, and gives him the Holy Spirit, he must be right, and that every body else, in being like him, must also be right

Now, seeing that the Quaker, Methodist, Baptist, Presbyterian, Shaker, Mormonite and Christian, are all equally happy in the Spirit they possess, and conceive this to be the Spirit of God, the question is, why does it require so many kinds of spiritual

food to support them? The Apostle Peter, addressing those born again, not of corruptible seed but of incorruptible, by the word of God, admonishes them as new born babes to desire the sincere milk of the word, that they might grow thereby. Apply the figure to the present state of religious society, and we shall find that it requires as many kinds of milk to support the children of God, (so called,) as there are different sects in Christendom. And does not that, which appears to be the food of heaven, and conduces to the joy and edification of one, as really famish, or what is worse, poison his neighbor, when it might require the skill of a Jesuit to tell which of them, by their piety, is the better man? Our worshipping assemblies frequently combine several of these kind of children, and under these circumstances it is impossible for them all to be fed under the ministry of the same teacher: but while the Calvinist children are fed, the Armician children must wait until their teacher comes round; and so of all the rest. Now, who is sufficient for these things? I confess myself disqualified to pronounce them all the children of God. If not, whose children are they? Do, brother Stone, give us some light on the subject, if you can.

The Apostle James represents the body without the spirit as dead. If this be good logic, then there are as many spirits as there are different religious bodies. This suggests another question—Is it the Spirit of God—a sectarian spirit—or both, that animates them as bodies? If both, do discriminate between them; if either alone, give some of their respective features, enabling us to form some idea which. As far as I have been acquainted with revivals of religion, souls have been born, or said to be born, as children of God, under many of the above described circumstances, each claiming the Spirit of God's Son as a witness of their heirship; and being confident in this, "he that believeth hath the witness in himself." brings all to this tribunal; and while this sentiment remains, I cannot hope for union; because I conceive the human mind, as blank paper, to yield to, or receive, as from type, impressions, by communications made through the medium of the senses. Thus, a witness is formed on the mind, which always agrees with the report believed, whether the report be true or false; and if it interests us, we always feel the realities of its truth; and certain I am, that many may feel the force of these remarks having experienced the realities of joy or sorrow on having believed false reports. Paul says, "faith cometh by hearing." Granted. What then? Why, the pulpits are filled with speakers; the presses are teeming with periodicals; they present variegated or contradictory doctrines: some believe one, some another. This cannot fail producing diversity of faith—faith is the principle of religious action—actions are discordant, and the enquiring mind is driven almost to desperation at the disagreeable prospect—and, lamentable to tell! instead of one body and one spirit, one Lord, one faith, and one baptism, there are many, very many; each sect claiming to be united to

the great Head of the Church. Do you ask what is my faith, practice and spirit? I answer: my faith is founded on the testimony alone of those, who Jesus said, should be his witnesses to the uttermost part of the earth—my practice, to obey what they commanded from the time they received power from on high, commencing on the day of Pentecost—and my spirit, that Holy Spirit of promise, which the honestly obedient receive. On this position, and this alone, can I prove or maintain any spirit, possessed by any people, as coming from God.

Thanks be to God forever! Notwithstanding the great excitement—notwithstanding the united and ceaseless opposition of the world, and sectarianism in all its bigoted, and intolerant forms; yet the progress of truth is considerable. There are from 50 to 250 individuals, in different neighborhoods in the eastern counties in this State, who believing the same testimony, are led to a like practice, and enjoy a like spirit; and rejoicing in the truth, are growing in grace, and in the knowledge of the Lord Jesus Christ. Their numbers are increasing, and in some places in a degree, surpassing human calculation. May God's peace and spirit be with all that love the Saviour, and his truth! May they hearken to, and obey his righteous commands, that they may "have a right to the tree of life, and enter through the gates into the City." Amen.

I remain your brother in Gospel bonds

B. SANDERS.

REPLY TO BRO. B. SANDERS' LETTER.

With this communication, its remarks and spirit, we are highly pleased, and feel no disposition to shrink from the investigation required, though of a perplexed and delicate nature. Our worthy brother is assured by us that victory over an opponent, is not our object, farther than that precious truth may obtain the place of error. Our brother wishes us to be more definite on a few particulars.

He says, the various denominations of professed Christians amongst us, all profess to have the spirit bearing witness with their spirit, that they are the children of God, that they have received the remission of sins, and are accepted of God. They all persuade themselves that this witness accedes to truth and condemns error—hence, every one considers himself, by this witness, qualified to determine infallibly between truth and error—by this kind of evidence each denomination condemns all the rest as errorists, and justifies itself. On this evidence all of course are justified and all condemned—all christians constitute the one body of Christ—this body is nourished by the same food, the sincere milk of the word. But the Arminian rejects the food administered by a Calvinist, and vice versa: and so of all other denominations. He asks, are all these the children of God? If not, whose children are they? are they all possessed of the witness of the Holy Spirit? Or are there as many spirits as

there are different religious denominations? Is it the spirit of God, or a sectarian spirit, or both, that animates these different sectarian bodies? If both, do discriminate between them; if either alone, give some of their respective features, enabling us to form some idea, which ——.

The subject we consider important to the christian community, and indeed, to the whole world. Our first enquiry shall be, what is that spirit, which bears witness with our spirit that we are the children of God? The Apostle (Rom. 8, 15, 16) clearly determines the question: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God." The spirit of bondage, and the spirit of adoption, are in the same relation, and active principles in man. The spirit of bondage is the principle or temper of those in the flesh—the spirit of adoption, of those in the spirit. The spirit of bondage cannot cry, Abba, Father—the spirit of adoption like a free, obedient child, does. The spirit of adoption designates the children of God; they love God, and all those begotten of God; their love to God leads them to willing, cheerful obedience to his commands, for "this is the love of God that we keep his commandments."—Their love to the brethren, leads them to that heavenly course, so beautifully described in 1 Cor. 13.—This is the religion of heaven—which consists in love, peace, and unity; or in righteousness, peace and joy in the Holy Spirit.

In apostolic times there were heretics, who professed to have this witnessing spirit. Against such, John warns the christians. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God." 1 John 4, 1, 2. By these *criteria* we can determine who are the children of God, of the many who profess to have the spirit bearing witness with their spirits. The Methodist believes and confesses that Jesus Christ is come in the flesh, and he loves God and his people—this is the witnessing spirit, which he has received through faith. The Presbyterian and Baptist believe and confess the same, and have received the same spirit. These different sects believe and confess more; for they all believe that Jesus died according to the scriptures, that he was buried and rose again the third day according to the scriptures. This is the gospel preached to the Corinthians, which they believed, and by which they were saved. In a word, these different sects all believe the holy scriptures to be the truth of God, and some individuals of these different sects have the witnessing spirit. The cause of sectarianism is not that the believers in Jesus do not believe the scriptures, but because they believe more than the scriptures teach, and substitute their own opinions for scripture-facts, and make them tests of christianity and fellowship.

The Presbyterian and Baptist believe the five points of the Synod of Dort to be taught in the scriptures, and therefore condemn the Methodist, who believes that the scriptures do not teach those points; and the Methodist condemns them for not receiving his five points in opposition to theirs. In this manner the various sects have acted in condemning oneanother, not by scripture facts, but by their own opinions of those facts. By controversy and contention for these contrary opinions, the witnessing spirit is grieved, and often lost with many. Then a party spirit prevails in their breasts—pride aspires to honor and pre-eminence—every thing must submit to their opinion, or be anathematized and rejected. This is the baleful spirit of sectarianism, which has ruined the christian world. This spirit is as foreign from christianity, as hell is from heaven. All possessing this spirit are sectarians, by whatever name they may be called. One called Christian, Disciple, or Reformer, may be equally sectarian in spirit as one of any other name. For though the followers of Christ once bore the sacred name Christian, yet some of this name became sectarian. They were spoiled by the philosophy of men, not by the scriptures of truth. Many with a sectarian name are not sectarians in spirit; and many of an anti-sectarian name have a sectarian spirit. These positions need no argument to establish.

Now we are prepared to answer our brother's questions: Does this witnessing spirit always accede to truth? I answer unhesitatingly, it does. For when the truth is preached in the language, simplicity and spirit of Christ, it is received by all in possession of that spirit, and is food to their souls. These same people have imbibed the opinions of their party, and may be pleased to hear those opinions advocated; yet this pleasure is of no higher nature than the pleasure produced by a lecture on natural philosophy, or by a mathematical demonstration.—The Calvinist, the Arminian, the Trinitarian, the Unitarian, may all be pleased with lectures on the peculiarities of their parties; and each may be displeased with the lectures of their opponents; yet all, possessing the witnessing spirit, are pleased and fed by the truth as it is in Jesus

Permit me here to introduce one specimen of apostolic religion from the pen of one of the greatest moral painters that ever lived on earth; I mean Paul the Apostle of Jesus Christ. It is in the 3d chap. of his Epistle to the Philippians. "We are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This description of the real christian is farther drawn in the same chapter to the 15th verse, which speaks thus: "Let us, therefore as many as be perfect be thus minded; and if in any thing ye be otherwise minded, God shall reveal this unto you." It appears plainly from this case and many similar to this, that the christians, even in apostolic times, were not all completely of one mind, there was a diversity of opinions among them; yet they

were christians and had the witnessing spirit, and yet each might be pleased with his different opinions.

Our brother asks, "are all these the children of God?" Yes: The Calvinist may be a christian, and be animated and pleased with a lecture on the five points; and the same man may be animated and pleased with a lecture on natural philosophy, or any other science—so of other denominations. But are any of them animated by a lecture intended to overthrow any plain scriptural fact? No: for these are precious to them all. The difference between the spirit of God, and a sectarian spirit, is this: The spirit of God leads to humility, forbearance, love, peace and unity in Christ Jesus; the spirit of sectarianism leads to pride, pre-eminence, intolerance, hatred and opposition to others not of their party—to discord, strife, and division contrary to the doctrine of Christ. The spirit which is of God, seeks his glory. The spirit of sectarianism seeks the glory of its party. The spirit of God rejoices in the truth; a sectarian spirit will oppose it, if it endangers its party. These I consider are some of the distinguishing features of the two spirits. If they are, the spirit of sectarianism cannot bo too soon banished from every breast, from every society and from the world O that the prayer of Jesus may be answered! that all believers may be one, as he and the Father are one, that the world may believe that he was sent by the Father, that they may be saved! But Sectarians as evil workers, labor to prevent the answer of this petition! The Father hears his Son in all things, and this prayer shall be answered, and the world shall yet believe in Jesus and be saved, in spite of proud sectarianism. "Come out of her, my people." Cast off the galling yokes of bondage, and take the yoke of Christ, and find rest to your souls. O! consider your ways! consider quickly.

B. W. STONE, Editor.

FAITH IS THE OFFSPRING OF THE SPIRIT.

QUERE.—During the Patriarchal and Jewish ages, what was necessary to enable man to believe and obey God? It is believed to be admitted by all the rational of all denominations, that since the fall, the faculties of the mind or its moral susceptibilities have undergone no change. This being the fact, it results inevitably, that whatever was requisite to enable men to believe and obey God in those ages of the world, was necessary in the Christian age, and *vice versa.*

To be still more plain, and to present the question in all fairness, let it be further asserted—That if it were necessary in those first ages, for the spirit of God by a direct operation on the heart or mind or soul, to prepare it for a reception of the testimony and truth, then it would necessarily follow, that a similar operation was requisite in the Christian age, and vice versa. God is the author of faith—and it is designed to present some scriptural considerations to establish this fact.

Here let it be distinctly noted and remembered, that we have been falsely charged, "*with setting aside the old Testament, as regards any and every purpose.*" We appeal to it for all lawful purposes as of the very highest authority. Among those lawful purposes Paul asserts in the 10th Ch. to the Cor's. "That these things were our examples to the intent that we should not lust after evil things, as they also lusted"—"and they are written for our admonition upon whom the ends of the world (or ages) are come. These things have introduced us into the christian age, and we take the Son of God, as our only Prophet, Priest and King, having been immersed into the Lord Jesus, being the antitype of their immersion "into Moses, in the cloud and in the sea."

We are firmly persuaded that we regard the words delivered to us by Moses, when we obey Jesus alone; for it is written, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people."

Whoever now acts or obeys with an eye to Moses as the Lawgiver, has denied the Faith, and is as culpable as if he were to offer sacrifices upon the altar. But this by the way. Let us now return to the subject in hand.

1st. We will give a reference to the case of Abram, leaving it with the reader to extend the principle. "Now the Lord had *said* unto Abram, get thee out of thy country, and from thy kindred and from thy father's house unto a land I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and there shall be a blessing, &c." So Abram departed as the Lord had *spoken* unto him; Gen. xii. 1, 2, 3, 4, &c. and in the 15th ch. "the *word* of the Lord came unto Abram in a vision saying, fear not Abram; I am thy shield and thy exceeding great reward." And Abram said, Lord God, what wilt thou give me, seeing I go childless and the Steward of my house is this Eliazer of Damascus, &c." 5 v. "He brought him forth abroad and *said*, look now toward heaven and tell the stars, if thou be able to number them. And he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." In connection with this, read the 22d ch. to the 18th v. "And in thy seed shall all the families of the earth be blessed; *because thou hast obeyed my voice.*" Now in all this, and in all the dealings of God with Abram, where is the proof or an intimation of those spiritual operations contended for so strenuously by the Priests of this day? God says, because thou hast *obeyed* my *voice*, all the nations of the earth should be blessed in thy seed, which seed Paul declares to be Christ, in his letter to the Gallatians. Abram heard and obeyed the *voice* or *word* of the Lord. And we hear nothing of the word or voice of the Lord, being a dead

letter—nor do we hear any thing said of Abraham's being so dead or spiritually dead, that he could not hear, believe and obey the Lord, and rejoice in the promise connected therewith.

We will next refer to the call of Moses. Ex. 3 ch. 1 v. &c. "Now Moses kept the flock of Jepthro his father-in-law, the Priest of Midian; and he led the flock to the back side of the desert and came to the mountain of God, even to Horeb. And the angel of the Lord *appeared* unto him in a flame of fire out of the midst of a bush; and he looked and behold the bush burned with fire and the bush was not consumed." Here it is evidently declared that the angel *appeared* unto Moses. It will be acknowledged that he saw with his natural eyes the appearance described, and that no operation on his eyes was necessary to enable him to see it further than the exhibition of this strange phenomenon, (as it was then) to him. The conclusion to which we are here conducted, is this: To enable us to see any object, even an angel, it must be brought within the range of our sight. The effect produced on the mind of Moses was this;—"And Moses said, I will now turn aside and see *this great sight*, why the bush is not burnt." This miraculous appearance called and fixed the attention of Moses. It had taught him no truth. He was in amazement what it should be; and if nothing more had occurred, what do you suppose Moses could have told, more than the simple, strange appearance described?—But let us proceed with the order of events, one following another in their rational, natural order. "And when the Lord saw that he turned aside to see, God *called* unto him out of the midst of the bush and *said*, Moses, Moses: and he *said* here am I. And he said draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—"Moreover he said, I am the God of thy father. &c. and Moses hid his face, for he was afraid to look upon God." Here Moses began to tremble, the miraculous appearance was then explained to him and he found himself in the presence of God through the angel. What convinced Moses? He saw the flame, &c. "then *heard* the word of the Lord. Thus we are led to the conclusion that to be enabled to hear the word of the Lord, it must come within the range of our *hearing*. 7 v. "And the Lord *said* I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, &c.—to the 13th v. where Moses said unto God, behold when I come unto the children of Israel and say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? What shall I say unto them? And God said unto Moses, I Am, that I Am; and he said, thus shalt thou say unto the children of Israel, I Am hath sent me unto you, &c." In all the narratives of the world, can there be exhibited more plainness, simplicity and apparent candor, or an order and succes

sion of events more perspicuous, one naturally and as it were necessarily connected with, and dependent upon each other?—When we have read to the 4th ch. Ex. Moses again addresses the angel and said, "but behold they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." In a matter of so great importance, so extraordinary, so supernatural, they will not believe my mere declaration. I must present them higher credentials—a testimony correspondent to, or in character with the fact stated.—What was the consequence of this argument or reply of Moses? "And the Lord said unto him what is that in thy hand? And he said, a rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, put forth thy hand and take it by the tail; and he put forth his hand and caught it, and it became a rod in his hand;" and what is this to be done for? "That they may believe that the Lord God of their fathers, &c. hath appeared unto thee." And furthermore, that is to further the same object he was commanded to put his hand in his bosom, &c." that it might become leprous and be restored again by the same action. "And it shall come to pass, if they will not believe thee nor hearken to the voice of the first sign, that they will believe the voice of the latter sign."—And should they not believe nor hearken to these two signs or miracles, then he was commanded to take of the water of the river and cast it on dry land and it should become blood. And all this was to be done with a single design and intent, as expressed by the word of the Lord—that they might believe.—Here we are led in beautiful gradation from one step to another until we reach this last in this chain; to wit: that to enable them to believe it was indispensable that they should have testimony of equal weight or in accordance with the fact communicated. It is evident then that facts and testimony must be submitted to the ear or eye or both before we can believe—and that all that is necessary to enable us to believe a fact, is this—We require a sufficiency of testimony, of the proper grade and credible.

Could men have ever learned these communications, had they been kept secret, or retained locked up in the Divine Mind? Never. That they were revealed to Moses in words, will be allowed by all, who acknowledge the divine authenticity of the Bible. That the words were audible to Moses, is equally undeniable. The miracle first gained the audience of Moses, through his eyes. And the word reached his mind through the ear, and thus the apostle Paul was sustained in his declaration and reasoning, when he averred, at the conclusion of his argument, that "faith comes by hearing and hearing by the word of God." Moses was now enabled to believe; and God was the author of his faith. But how were his brethren, the Israelites to come to a knowledge of those truths, which con-

cerned them as a nation? and how were they to be enabled to confide in them? Before we progress, let another proposition of daily occurrence, and universally practised, be borne in mind. Facts seen or testified to, equally demand our faith and obedience, and as such are received and practised on. A witness who swears to a false fact, is guilty of perjury. And a juror who disregards competent, credible testimony, and so renders a verdict, is looked upon as equally culpable, and acts equally in disregard of his oath.

Testimony to a fact then, stands in place of our observation of the fact; and if we doubted after the exhibition of sufficient testimony, we should excite the astonishment of others as much as if we douubted the evidence of our own sight.

In connection with what has been advanced, and in illustration of it, we proceed to remark, that God, in his communications or revelations to man, has qualified and made use of human beings, as his adopted means, to restore man to a knowledge of himself as their creator, preserver and Saviour; and that God never did, nor has he ever vouchsafed or promised to reveal himself personally and directly to every individual, nor to the *elect*, as they are so called—(not questioning that there is an elect and chosen race according to the scriptural import of the terms.)

Who was chosen to go the Israelites? Moses. Yet he, not being eloquent, complained that he was slow of speech, &c.—"And the Lord said unto him, who made man's mouth? Or who maketh the dumb, or deaf or the seeing or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say;" 4 ch. 10, 12 v. &c. Upon a further apology of Moses, the anger of the Lord was kindled and he said, "Is not Aaron the Levite thy brother? I know he can speak well; and thou shalt speak unto him and put words into his mouth; and I will be with thy mouth, and with his mouth, and will *teach* you what ye shall do—and he shall be to you instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thy hand, wherewith thou shalt do signs, &c."

Here was a most important and interestidg call and qualification. It was to answer a most invaluable purpose. The Lord promised to *reveal* to Moses, and he was to be the teacher, leader and law-giver of the people. So far from promising or indicating a design to reveal himself directly to every Israelite, he did not reveal these things to Aaron, but commanded Moses to do so. So far from intimating that some spiritual operation (of *modern origin*) was necessary to enable them to believe Moses, and an assurance of such aid, we are informed in so many words, that the signs, wonders or miracles were intended to answer that end 4 ch. 28 v. &c" "And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. And Moses and Aaron went

and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." We desire that this subject may be well understood, and therefore we extract largely from the sacred record. If that record will not bring conviction, we know, we cannot. For we are fully persuaded, that the scriptures sustain the propositions we have laid down with more perspicuity and force, than all the writings of the world besides. A false philosophy has clouded and obscured this subject, and we desire to recal bewildered minds to the oracles which clearly point the way to life and immortality: and to impress on the minds of all the pious, the highest reverence for the word of God. Here we find Moses speaking to Aaron and convincing him of his divine mission—and both Moses and Aaron convincing their brethren by the very means God had instituted—all else is blind infatuation, speculation and conjecture, than which nothing is more derogatory to the word of God. It is a direct impeachment of that sacred book and those heavenly communications to man, to contend for something in addition, in regard to which it is silent. It is neither more nor less than a setting aside the miracles and testimony of Heaven, as insufficient for the direct end of confirming the truth revealed, and gaining an audience at the bar of the judgment for the reception of the truth. But to proceed. The most signal miracles were wrought by the hand of Moses, until at last Pharoah, that hardened Monarch called for Moses and Aaron and commanded them to get out from among his people, that they might serve the Lord. It will be remarked that, in the mean time, Moses, at the command of God, instituted and observed the Passover, and if the Israelites had not believed and *obeyed* the word of the Lord, delivered them by Moses, their first-born would have likewise been slain, when the destroying angel passed over Egypt. Again, if they had not believed and obeyed their faith, they would have remained in slavery and bondage to Pharoah. J. T. Johnson, Editor.

To be continued.

Religious Intelligence.

Bartons, Ala. Dec. 12, 1821.

Dear Brother;—Our Conference commenced on the last day of Sept. During the meeting 19 persons were immersed, and a number more professed faith in Jesus; most of whom have been baptized since. In Limestone county 23 were immersed, and others confessed the Lord Jesus. In Morgan Co. 4 were immersed; and in Blount county 8 were baptized, and several from other societies united with us.

At all the campmeetings in North Alabama, and in the South of Tennessee, about 170 persons put on the *christian name* by immersion, and from the best information that I have received probably 130 more have been added to the churches since.

The following Elders were present at Conference, viz. John Mulkey, Isaac Mulkey, John Hooton, William Hooton, John M'Donald, Elisha Randolph, Eph. D. Moore, James Anderson, Tolbert Fannin, Mansel W. Matthews and myself.

In Conference, we dispensed with the etiquette usually observed. No bishop was called to the chair, nor was any clergyman or lay-member chosen President. We entered no *resolves* upon our minute book, nor did we take the name of an "*Advisory Council.*" But "with one accord, in one place" we mutually engaged in arranging the appointments for our next annual meetings, so as to best promote the cause of the Redeemer; and agreed to request you to publish said appointments in the Christian Messenger.*

JAS. E. MATTHEWS.

*Camp meeting appointments deferred for next No.

The Elders and brethren in the east of Ia. met in conference at Liberty meeting-house, Jefferson co. on Friday, Sept. 7, 1831. The elders present were A. L. Bailey, Jesse Mavity, Aaron Wallace, Danl. M'Millin, and Bev. Vawter. The unordained were, L. H. Jamison, Henry Mavity, and Thomas Baird. We requested all the churches in the east of Ia. to communicate with us by letter, and give us the name and kind of meeting-house in which they worship, and the number of members in each congregation. It was agreed that our next annual meeting should be held in the White river church, near Saml. Maxwell's, Jefferson co. Ia. on the Friday before the 2d Lord's day of Sept. 1832. We separated on Tuesday, in brotherly love, having immersed four.

Elder Js. Anderson of Sparta Ten. writes (Nov. 19, 1831,) "I thank God, truth, gospel truth is gaining ground in this region. Christians are living in peace and harmony.

Elder Dav. H. Hathaway of Decatur, O. writes (Dec. 28, 1831,) Since the first of Sept. about 45 have professed faith in Christ in the churches I visit.

Elder John L. Davis of Brattonville, S. C. writes (Nov. 28, 1831,) Since I last wrote you we have had some additions to the churches I attend; 17 have joined at Republican, and one at Liberty. There appears to be a considerable awakening among the people in the vicinity of Republican, and I hope great good will be done. I have great opposition to wade thro. —He again warmly solicits the help of teaching brethren.

Elder Saml. Kyle of Troy, O. writes (Dec. 6, 1831,) I have within three months past received into church membership 40 persons, the greater part of Knob Prarie.

Shelbyville, Bedford cty. Tenn. Dec. 22, 1831.

Bro. Stone: Believing that communications from any source on the most interesting subject of all subjects, (Religion,) are in some degree consoling to the feelings of one who, for so long a time, has been a zealous advocate, for the Redeemer's cause; I, though a youth, embrace this opportunity of letting you know that the gospel of Christ is spreading in middle Tennessee. I have been riding through several counties in this state for 12 months past, during which time, there has been about 150 immersed. There is a flattering prospect of more being married to Christ shortly. The different sects are very much confused—the Baptist Brethren are now divided into several parties; some of them are very friendly: others expel members, who by authority of Jesus, immerse believers; and believe his authority to be superior to the mutable laws of men. Some in this country, in order that it might be understood that they were not of the popular sects, have constituted themselves into a congregation under the double appellation of the disciples of Christ of the Liberty Union. O! how unwilling are people to acknowledge the name of Jesus, the head of the church.—When I came to this country there were not any with whom I was acquainted, to stand up with me, to defend the cause of my Master. But now I have brothers, F. E. Becton, Keebble, T. Wynne, and Joseph Murphey, who are well able to wield the Sword of the Spirit. O, that we could see more faithful men proclaiming the Gospel of Christ without regard to the speculations of men.—Yours in Christ.

TOLBERT FANNIN.

Rush cty. Ia. Dec. 24, 1831.

Brother Stone: I have not been altogether idle. Since I have been here, I will give you an account of the last year.—On last Christmas day I constituted a church. Since that ime I have constituted two others, and attended with Brother . B. Thompson in constituting two more, making 5 in all.—have preached on an average five times a week; and have received into the church of Christ more than one hundred members, and have immersed 50: and in the same time I have cleared 5 acres of wood-land, and raised 500 bushels of corn, with my own hands, and no other help than two little boys about 12 years old, and one horse. While I was gone abroad to preach, the plough must stand. Yet blessed be God, my health and spirits are good, and my family is healthy: and what is better than all, the good cause of my Master is prospering, and prospects look much brighter for the coming year, than they have for the past. Preaching the gospel is in great demand. Could I devote my whole time to the work and preach twice every day, I could not supply half the demands or calls.

The Reforming Baptists and we, are all one here, and we hope that the dispute between you and brother Campbell about

names and priority, will forever cease, and that you go on united to reform the world. The King will reward each acccrding to your works.—Yours in hope of eternal life.

JOHN LONGLEY.

Greenville, Ala. Dec. 9, 1831.

Brother Stone: I have lately taken a tour of preaching on the Alabama, above St. Claibourn, in a very populous part, among a well-informed people—many of whom had been Presbyterians; but they had become disgusted at the longer and shorter catechism, and had thrown all down—turned their attention more to the study of Natural Phylosophy, and, in the fog, have partly become Deists. I passed throug, left appointments for as much time as I could spare, and but twice at one place. I was informed by some of the leading characters, that at six different appointments, where I had good congregations, that it was judged, there was but one who dissented from the Christian doctrine.—If the Lord will, I expect to commence travelling in February.

New Things—Three of the old leading preachers of the Calvanistic Baptists, not long since, at a big meeting, as they say, publicly declared that Jesus Christ was god supreme, and that he never was born of a woman, that the virgin Mary was the church, and the supreme god came down and dwelt in the virgin, the church. Two of them were expelled; the other was barely admitted to remain. The two expelled have gathered a small church in this sort of smoke, near the Big Canebrake, between the Alabama and St. Bigby.

A New Revelation.—It is publicly asserted that A. R. of Al. has had a new light given him;—that John the Baptist was nothing more nor less than the Holy Ghost, and that he now dwells in the hearts of all God's elect. For this, (report says,) he was silenced.

A closer attention to the letter of the New Testament, will free us from those mists of error. May the Lord in mercy look with pity on the nations of the earth. May the true knowledge of God break forth as the morning and disperse superstition and darkness from the world. God is love; the goodnes of God leadeth to repentance.

JACOB JOHNSTON.

State of Tennessee, Maury county, Jan. 4, 1832.

Brother Stone: As to Religion I have to inform you, the members of the church of Christ, and the members known by the name Disciples, (or Reform Baptists,) regardless of all the charges and sayings about crusades, about Trinity, Arian, Socinian, as whether it was possible for any person to get to heaven without immersion, or immersion for the remission of sins. Both societies have come forward, given the right hand of fellowship, and united upon the plain simple gospel, taking it for their direction in all things touching religion, and I have

no doubt in my mind if we walk up to what is therein required, it will prove a blessing to the surrounding neighborhood, and wrest out of the hands of Infidels and sectarians, one strong weapon against the scriptures not being sufficient in all things for the regulation of the church. I will forbear saying any more on this subject, believing you will, (if not before this reaches you) have heard of it by an abler hand than I am, as some one or two of the preaching brethren were at this meeting.—No more at present but hoping you may prosper in your attempts to disseminate the pure gospel unmixed with the traditions of men, and in the end arrive at that place, provided for all the faithful in christ.—Yours in the bonds of the gospel.

GRIFFITH CATHEY.

REMARKS ON THE ABOVE COMMUNICATION.

With peculiar pleasure we have read these communications, and have no doubt but our readers will enjoy equal pleasure with us in the perusal of them. What can better please the friends of truth, than to hear of, and see its progress, and victories in subduing rebels to obedience to their king, and in uniting them in bonds of peace and love! The communications of bros. Longley and Cathey are truly interesting. It appears that the spirit of union has simultaneously acted in the three states, and in a very similar way. In this are the prayers of God's people answesed, and their pious endeavors successfully crowned—rather, should we say, in this is the prayer of Jesus answered, and the power of his gospel evinced.

Go on victorious Saviour, Ride on Almighty King!
O chain the woful dragon, And cause the world to sing!

Remember, brethren, that they who pray for, and labor to promote the union of Christians in the Lord, are praying and laboring for the answer of our Lord's prayer, "that they all may be one"—but that they who oppose this union, oppose the answer of his prayer, and the salvation of the world. Let us endeavor to keep the unity of the Spirit, till we all come in the unity of the faith—forbearing one another in love.

We warmly urge our brethren at a distance, as well as those who are near, to give us intelligence of the progress and triumph of truth, in their different sections of country. Such intelligence is worth more than volumes of dull theology, and vain speculations.

EDITORS.

QUERIES PROPOSED TO THE EDITORS BY PERCONTATOR.

1. Has Christ come the second time without sin unto salvation?

2. In what sense does baptism wash away sin?

3. If baptism is the only sign that our sins are pardoned, what evidence can we have that sins are pardoned before baptism?

4. How shall they obtain forgiveness, who have sinned after baptism? and what can be to them a sign that they are forgiven?

ANSWERS.

Query 1. Has Christ come, &c.?

Answer. The coming of Christ is spoken of in a threefold sense. 1st. His coming in the flesh to save his people from their sins. This was the great burden of the old prophets. This event was fulfilled when he was born of Mary. 2d. His coming to the destruction of Jerusalem. Matt. xxiv. This was fulfilled when that city fell by the power of Rome. 3d. His coming the second time without sin to save his people from the power of death, and judge the world in righteousness. This coming did not take place in Paul's day, for he spake of it as yet future. "Unto them that look for him, will he appear the second time without sin unto salvation." Neither did it take place in John's day, who outlived all the apostles, and the destruction of Jerusalem itself. For Jerusalem was destroyed in the year 70, and John wrote the Revelation in 97. Yet John continually spoke of the coming of Christ, Behold! I come quickly. Several events were to take place prior to his coming, which have not yet taken place: as the return and salvation of the Jews, and the fulness of the Gentiles brought in. Several events will take place at his coming, so notorious that it is evident he has not yet come: as the Millennial Glory; the resurrection of the dead; and the final judgement; his putting down all the power, rule and authority he had received as Mediator, and delivering up the kingdom to the Father. You may ask, Why is this called his second coming? Seeing it is evident that his coming to the destruction of Jerusalem was his second coming? I answer: his first coming was in person; so will be his second. His coming to destroy Jerusalem was not in person, no more than his promise of the Father and himself coming to his people, and making their abode in them. His first coming was to save from sin—his second, is not to save from sin, but from death. His first coming was to save sinners—his second is to save them that look for him; these are obedient believers. His first coming was not to judge; but to save the world—his second is not to save, but to judge the world. For these reasons we may without doubt conclude that he is not come the second time.

Query 2d. In what sense does baptism wash away sin?

Ans. In the same sense that faith and repentance save from sin; for they are all only conditions, in the performance of which sin is remitted and washed away by the grace or favor of God.

Query 3d. If baptism is the only sign that our sins are remitted, what evidence can we have that sins are remitted before baptism?

Ans. The first part of the query is in a strange, unknown language to me. "Baptism a sign of remission," is a phrase not taught by Christ nor his apostles. The sign of remission implies plainly that the remission was before the sign, or that the sign followed it, and was given as a token that sins were previously remitted. The first part of the query being not understood by me, I cannot answer the second, being dependent on it.

Query 4th. How shall they obtain, &c.?

Ans. I know of no better means than to "repent and do their first works"—and the sign that they are forgiven, is the love of God shed abroad in their hearts by the Holy Spirit, which will cast out fear.

B. W. STONE, Editor.

NOTICE.

The Baptist Chronicle, in his December no., has presented to the public a distorted view of our religious opinions. He cannot plead ignorance, when he had every means of information. The public are informed that we shall notice nothing, coming from that quarter, at present. We have concluded to leave him and Lawrence Greatrake to grapple together in the contest, which now appears to engage them.

EDITORS.

NOTICE.

From the great call for the Christian Hymn Book, we, the Editors, Stone and Johnson, have determined to edit a new edition, of the size of the last, corrected and improved—on good paper, with handsome type, and well bound. They who take by the dozen shall have them at 37½ cts. by the single at 43¾. We solicit the agents for the Christian Messenger, and all the preachers, and many as may feel an interest in this matter, to ascertain in their different sections of country, how many books they are willing to take, and be responsible for—and that they send us information on this subject, postage paid, against the first of June next, as we wish to have them ready for distribution as early as possible. No pains shall be spared to make them acceptable in matter and form, and to have them sent well boxed to any port in the United States: the extra expense to be paid by those to whom they may be sent.

EDITORS.

Several communications are necessarily deferred for future numbers.

To POST MASTERS, to whose office the Christian Messenger is sent, please, immediately after the arrival of this no. inform us whether it be received by those to whom it is directed.

EDITORS.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. FEBRUARY, 1832. [No. 2.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

FAITH ACCORDING TO THE SCRIPTURAL ACCOUNT.

(Continued from page 26.)

The glad tidings believed, impelled the Jews to action, and they marched after their leader, in full confidence and in joyful anticipation of the proffered deliverance. Not being yet freed from the land of bondage, we hear nothing of an expression of triumphant joy. On the contrary, when Pharoah and his host pursued and came near, they were in doubt and dread, and began to murmur. Discovering this, Moses again *spake* to them, 14th ch. Ex., 13 v. "Fear ye not, stand still, and *see* the salvation of the Lord, which he will show you to day; for the Egyptians (your oppressors) whom you have seen to day, ye shall see them again no more," &c. They had thus far proved their faith, and God was now about to perform his great promise to them. "And Moses stretched forth his hand over the sea, and the Lord caused the sea to go back and they went over upon the dry ground, the water being a wall on the right and on the left. But Pharoah and his host essaying to go over, were drowned. "And Israel saw the great work which the Lord did upon the Egyptians; and the people feared the Lord and *believed* the Lord and his servant Moses." 15th ch "Then sang Moses and the children of Israel this song unto the Lord, and spake, I will sing unto the Lord, for he hath triumphed gloriously," &c. 21 v. And Miriam answered them, "snig ye to the Lord," &c. Thus were they freed from the land of bondage and saved from their enemies, being baptized into Moses, in the cloud and in the sea. See a confirmation of this in the 10th chap. of Paul's 1 letter to the Corinthians.

The Israelites were delivered, congregated together, and put under a special governmental arrangement, to accomplish the most benevolent purpose towards the human family. They were a typical people; and all that belonged to their service or ritual was designed, and does furnish the most indubitable testimony to the divinity of the religion of Jesus the Christ. Trusting in what Moses said, confirming his mission by miraculous attestations—confiding in the promised deliverance, and the enjoyment of the land of Canaan, they obeyed; and after they obeyed, they rejoiced in their deliverance. Thus was the promise fulfilled; and at every step of obedience the power of God attended them.

These types will in due time, be brought to bear upon the anti-types, and we shall be enabled to discover some of the striking resemblances.

Preparatory to the introduction of the life, miracles, doctrine, resurrection, &c. of the Son of God, we submit some general remarks:

Let it be remembered, that the Israelites did not receive any form of government, or *the law*, until they were baptized into Moses, in the cloud and in the sea, and the promise of God had been fulfilled in delivering them from the hand of their oppressors. Previous to that time, Moses had submitted to them the evidence of his *divine call.* Yielding to the incontrovertible attestation of God, exhibited in their presence, they fled from the land of bondage, and triumphed gloriously over their enemies. Their faith was so unwavering in the divine mission of Moses, and of his qualifications to conduct them safely, that they did not pause to inquire what peculiar government they were to be placed under. They did not hesitate in regard to whether they could be faithful, nor whether they might probably dishonor the cause they were called on to espouse. No: they reposed implicit confidence in their leader, and as volunteers, marched with Moses to the proffered deliverance. In the recited narrative there is a lucid exhibition of the truth, that faith, and motives to impel to action, are alike indispensable. We believe thousands of facts, which possess no motive, no intrinsic, inherent efficacy to move us to action. I believe that Julius Cæsar lived and died, yet I feel unmoved. Why? Because there is nothing of interest to me to impel to any definite action. I believe the fact, that Jesus Christ now reigns and rules over universal empire; that he died for our sins according to the scriptures; that he was buried and rose again the third day, &c.; and all this was done for man's deliverance from the power of death, pades and the grave. The belief of these facts possess an inherent, inalienable power to impel to the most signal actions, and when properly appreciated, are calculated to revolutionize and reform the world. The law was given at Mount Sinai, after their baptism, and they unanimously agreed to its provisions. Deliverance from their enemies and the possession of the land of Canaan were held out as the high motives to obedience—whilst in case of

their apostacy, they were threatened with the loss of those distinguished privileges and blessings.

The promises of God are invariably connected with faith and obedience. His faithfulness and goodness to the Jews was manifested in the most signal manner, so long as they obeyed his word; but whenever they disobeyed, the most exemplary punishments were the consequence. That was, emphatically, the age of law. Its subjects were not elevated above the rank of servants, in contrast with the sons of God, under the gospel age. So Paul proves in his 4th chap to the Gallatians. In the wisdom of God, man has been placed under different dispensations, which have been adapted to his condition and circumstances. in the different ages of the world; from which we learn one important truth that man must be taught by experience

The christian age was introduced at a time, when human wisdom had proved utterly unavailing to find out God, or to originate a system suited to the exigencies of the human family.

In that awful apostacy, when the world had become drunk with idolatry, he who had been the burthen of the Prophets, the promised seed of Abraham, the Messiah, the Son of God, made his wonderful appearance, and was at his baptism, introduced to the world, by the Father, as his well beloved and only begotten Son. He was that illustrious personrge, of which Moses said, "A Prophet shall the Lord your God raise up unto you, like to me—him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that whosoever will not hearken to that Prophet shall be cut off from among the people, or excluded from the congregation." He was born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons; and that the blessing of Abraham might come on the Gentiles or nations through Jesus Christ; that we might receive the promise of the spirit through faith. Moses was a servant in God's house; but Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Moses was a leader and lawgiver to the Jews. The Son of God is the leader and lawgiver to the world, the light of the world, designed to enlighten evory man who cometh into the world. The miracles which he wrought were of the most splendid and benevolent kind—all nature reverenced and obeyed his mandate. His teaching or doctrine was without a parallel, being perfectly adapted to the circumstances of man, and precisely fitted to render him as happy as he could be, in this life, and to qualify him for the perfect enjoyment of the life to come.

We will now proceed to show, that the testimony recorded by the Evangelists, was designed, as Apostle John says, to enable us to "*believe* that Jesus is *the Christ, the Son of God*, and that *believing*, we might have *life through his name*." John, 20 ch. 32 v. At his baptism or immersion, the Spirit of God descended from Heaven like a dove, and it abode upon him. So testifies John.

"And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with (more properly) in water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him; and I knew him not; but he that sent me to baptize with (more properly) in water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth *with* (more properly) *in* the Holy Spirit. And I saw and bare record that this is the Son of God." Thus introduced, by the high credentials of the Father to the world as his Son, and after the expiration of the forty days, in which he was in the wilderness, he went forth as a "minister of the circumscision to confirm the promises made to the fathers." The world is not left to vague conjecture as to his divine pretensions. At the marriage in Cana of Gallilee, the effect of the miracle there done, is thus described: "This beginning of miracles did Jesus in Cana of Gallilee and *manifested forth his glory;* and his disciples believed on him." John, 2, 11. Again—"Now when he was in Jerusalem, at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did." 23 v. Nicodemus said to him, "We *know* that thou art *a teacher* come from *God*, for no man can do these *miracles* which thou doest, except God be with him." 3 2. The effect of his interview with the woman of Samaria, is thus described: "And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, he told me all that ever I did. So when the Samaritans were come to him, they besought him that he would tarry with them; and he abode there two days; and many more believed, *because of his own word;* and said unto the woman, now we believe, not because of thy saying, for we have heard him ourselves, and know indeed that this is *the Christ, the Saviour of the world.*" 4th chap. John, 39 to 43 verses. At the 53d verse we have the effect of healing the Nobleman's Son recorded thus: "So the father knew that it was at the same hour, in the which Jesus said, thy son liveth; and himself believed, and his whole house."

It is essential that every person should understand his duty; that he may do what is required, for doubtless none are so blinded as to contend, that man is required to perform an act or service, under the penalty of punishment, which is beyond his powers. We desire the most rigid and critical examination of the scriptural testimony on this point, as we are confident that a false step here, has involved thousands in utter confusion and mysticism and a labyrinth of errors from which it is next to impossible to extricate them. And instead of being warned, and retreating from the grossest perversion of the testimony and word of God, many of them gravely stand up in the presence and hearing of the people and teach them, that the testimony of God, recorded by the Prophets and Apostles, is incompetent to produce what they call *saving* faith, or the faith which impels to

obedience and that they must receive some other assistance or impetus before they can obey. So far as such teachers have influence, men are taught to act disobediently to the command of God. All duties and privileges connected with the salvation of man, are made as clear as noon day's sun; and we have no hesitation in saying, that this is one of those lucid propositions, about which there would be no difference of judgment, were it not for a false philosophy. In conclusion of this number we would reimpress upon the mind of the candid reader, the truth of the proposition, that faith is the offspring of the Spirit. All that is known or knowable of God, and of his designs, or his favor, or grace towards the family of man, is derived from the living oracles; and those oracles were delivered to us, by those who were under the influence and guidance of the Spirit. And we yet flatter ourselves with the hope, that many who are yet contending for some physical or other unscriptural work of the Spirit, will acknowledge the force of the miracles wrought by the power of God and the teaching of the Spirit, as recorded, are all sufficient to enable men to believe and obey; and that the rejection of such evidence constitutes the ground of condemnation in every land where the Gospel is heard. J. T. JOHNSON.

(TO BE CONTINUED.)

REFLECTIONS ON THE PRECEDING ARTICLE.

It is truly a humiliating idea to the enlightened and intelligent part of the community, that dissertations—reiterated dissertations on faith, the most simple doctrine of revelation, are indispensably necessary to disabuse the religious world from the clouds of the apostacy in which they have been involved for ages. We descend into the very *minutiæ* of truth, and present it in the plainest language to the understanding of our fellow creatures; yet so blinded by tradition—so wedded to systems—so infatuated by party—so intoxicated with the wine of Babylon, they reject, or doubt, or cannot understand it. I have doubted whether there is a plainer idea in nature than faith, or believing. Children understand it, so soon as they understand language. How common to hear them say, *I dont believe it*, when something strange or incredible is related to them! Their unsophisticated minds understand the term; and perfectly understand the effects of it in themselves. Tell a child that a mad dog is approaching; if it believes, how soon will it be moved with fear, and seek for refuge. This was the very faith of Noah. He was told of the approaching deluge, he believed, and being moved with fear, prepared an ark of safety.

But we are gravely told, that this faith of the child, and of Noah, is not saving faith. It certainly is; for the child was saved from the bite of the dog, and Noah from the devouring flood, by their faith. Paul had said that "we are of them that believe to the saving of the soul;" and then (Heb. 11) describes *that* saving faith and its effects, and produces the faith of Noah and its ef-

fects, to establish his position. God informs the world of the dreadful ruin impending them. and points the way of salvation—they who believe, are moved with fear, and fly to the Saviour and attend to his word for salvation. The mystics tell us this is nothing more than a natural faith, and therefore it cannot save us. We are thankful that faith is not supernatural; if it were, then that is required which is above our nature, and therefore impossible for us to possess. And would a just and merciful God require an impossibility, and condemn us to eternal torments for not performing it?

It is a curious question, and may be profitable if rightly examined and answered. Why is it so difficult to bring men to believe the Gospel of the Son of God? Two reasons have been assigned why men cannot believe the gospel. The Deists and Sceptics say the reason is, because the evidence of its truth is deficient. The mystic theologians say, because the natural capacity of man is deficient, or not capable of receiving the evidence, though it is complete. Either of these reasons is equally derogatory to God. To require us to believe when the evidence is defective or insufficient, is to require an impossibility—and to require us to believe, when the evidence is above the comprehension of our natural capacities, is also to require an impossibility. We dare not dishonor God by admitting either of these reasons.

Still the question recurs, why is it so difficult to bring men to believe the Gospel? The Jewish Rabbies, by their glossaries of the law and prophets, made void the word of God. Instead of the doctrine of God, they taught their own doctrines and commandments. The Jews, receiving these as true, could not receive the opposite to them as also true. Therefore, blinded by traditions, they could not believe their prophets, who spoke plainly respecting the Messiah. This happened to them in their defection or apostacy from the Lord, before the advent of the Saviour. Their Talmuds, or their expositions of the Holy Scriptures, were considered paramount to the scriptures themselves. By attention to these, the divine scriptures were neglected, or forced to accord with their expositions. It is no wonder then, that when their prophecies were fulfilled in Christ, they received no conviction of his being the Messiah, or believed in him; because they were ignorant of those prophecies, and believed in their traditions, which taught different doctrines from what the prophets taught. But it is recorded that all that learned of the Father, who spake by the prophets, believed in Jesus, and came to him, but none else. Had all the Jews learned thus of the Father, and not of the glossing rabbies, they would all have believed and come to him.

For the three first centuries christianity overspread the world. The teachers generally taught the doctrine of Christ and his Apostles in simplicity. But after that period, creeds and confessions were introduced, and took the place of the Bible.

Opinions of truth, and not the truth itself, were made the test of christianity, and of christian fellowship. There were as many creeds as parties, and each was greatly multiplied, all claiming to be founded on the Bible. These contradictory systems weakened the faith of many, caused others to doubt the truth of christianity, and some to reject it entirely. This is the lamentable state of things at the present time. Some contend that God loved but a part of fallen men in his sovereignty, and gave them to his Son from eternity to be by him redeemed in time—others that he loved all, and sent his Son to be the Saviour of all. Some teach that Christ died for all, and fully satisfied for, and paid their debts —others that he died not for all. Some, lest any of the non-elect should believe and be saved, contend that a sinner cannot believe till some mystic, *no. descript* work of the Spirit be wrought in him to enable him to believe. These, and a thousand other such notions have been introduced as fundamental or essential truths of the Bible; these notions yet distract and divide the christian world, and are embodied in systems, on which the parties are built. Can we reasonably hope for a better state of things, while these systems are regarded as truth—while they are made *ipso facto* paramount to the Bible—I say, *paramount* to the Bible; for let a person confess the Bible alone, and appeal to it for his justification from the charge of heresy, yet this will not be granted—he has denied their system, and the system condemns him. Here is popery without a pope. Here is infallibility modestly concealed—permission, it is true, is given to all to read the Bible; but wo to the man that dares understand it differently from the system, which he has professedly received!

Tell them to believe and obey the Saviour:—we cannot till God in his sovereign time and way enable us—we can as easily create a world as to believe in Jesus. Tell them to obey;—we can do nothing but sin, till the Lord regenerate us. Tell them of the unlimited love of God to the world—that he is not willing that any should perish, but that all should come to repentance—that all should believe and be saved. They have learned the art of construing all this in accordance with their systems. The truth is without effect, because disbelieved and disobeyed. The root of all these evils appears to be this: that the church had apostatised from the truth, by substituting opinions in its place. As long as opinions of truth are made tests of christianity, so long will the apostatised church remain in Babylonish confusion, division and disunion—so long will infidelity grow—so long will the prayer of Jesus, that they all may be one, remain unanswered—so long will the world remain in unbelief and perish in their sins.

O Brethren! you who see and deplore this lamentable state of things—you who weep for Zion and the perishing world—you who have denied yourselves of the wealth, honor, and friendship of the world for the truth's sake—you who have your names cast out as evil for Jesus' sake—who suffer reproach and shame for his

name—who spend your strength and fill up your days in labors of love to save Zion and the world, fear not. Your Lord regards you with much love, and approves your labors. Labor after the mind of Jesus—his love, his gentleness and meekness. In meekness instruct them that oppose. Be not too sensitive of reproach; rather rejoice that you are counted worthy to suffer for his sake. Objections, grown strong by their antiquity and universality, may be urged with much zeal against you, and which may be difficult to meet successfully—to answer them, bring the plain word of the Lord; and never be decoyed to leave the Bible, and be drawn into the labyrinth of speculation. Ever hold up the truth as it is in Jesus—the truth that makes us free. Thank your God for that knowledge and power of it you possess—and pity those who close their eyes against it—labor, and still labor in love to recover them from the snare—from the darkness and confusion of Babylon. They may be offended when you tell them of their real situation—they may think they have need of nothing, being blind to their own state. Still persevere with undaunted and patient zeal, and rest not till Zion be restored. Look back to the beginning of this century. What great things has God effected by poor despised beings! Fear not Truth gains daily fresh victories—poor Zion begins to awake—the sun of righteousness beams on the Lord's people in Babylon—great inquiries are excited—great motions appear—the ranks are breaking, and many are bursting through her brazen gates. Fear not, brethren; stand united in the Lord.

B. W. STONE, Editor.

UNION OF CHRISTIANS,

Connected with the conversion of the world.

In the intercessory prayer of the Saviour, embraced in the 17th chapter of of John, after the most ardent and soul-stirring petition, on behalf of his Apostles, we have the following interesting, lucid and consolatory appeal: "Neither pray I for these alone, but for them also, which shall believe on me through their word; that they *all* may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." verses 20 21. When we read this portion of that memorable prayer, breathed forth in full view of his crucifixion, in all the fervency of that love which brought him from Heaven, to redeem and reclaim a ruined and rebel race of men. and then cast our eyes over the religious world, our minds are impressed with the most serious reflections, and the most awful forebodings. Instead of the one body, united to the one Head, and the one Spirit animating that one body, we are struck with the horrible and disgusting deformity. of some scores of bodies, animated, more or less, by different spirits, all claiming to be the true body, and to possess the true spirit. The teaching of the leaders of these respective bodies, is, in many important points, as opposite as light and darkness. They have collected

within them, all the elements, productive of discord and revolution. Their efforts to make proselytes to *their* cause, are, whether scriptural or unscriptural, almost unbounded; and yet, instead of enlarging their boundaries, or adding strength to their cause, new platforms are erected upon which to rally their divided and dispersed parties. The magnet of attraction, amongst them, does not possess sufficient influence to bind and connect them together by the bond of peace. In all this confusion, we are constrained to ask; where is the body of Christ? Which of the numerous bodies would he recognize, as built upon the foundation of his Prophets and Apostles, he being the chief corner-stone, were he now to make his personal appearance in the world? What errors would he repudiate—what truths would he retain? These are questions of momentous import, and should rouse and awaken into activity all the pious of all sects. Let each one make the inquiry, at the bar of his conscience and judgment, what have I done, or what am I doing to explode the false and deceitful glosses, by which men have obscured the word of God, so as to produce reconciliation, harmony, love and union? If any human being, who professes to love the Lord Jesus and his doctrine, cannot give a favorable answer, as to their efforts towards the advancement of the holy ends proposed in the query, and without which, the Saviour has clearly indicated, that the conversion of the world cannot be accomplished, that person is involved in the most awful responsibility. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the *will* of my Father which is in Heaven." Mat. 7, 21. Is it the will of our Heavenly Father, that christians should be united in one body? All will answer in the affirmative. Who then is doing his will? Who is attempting to bring about so desirable a state of things? It was a concern of such magnitude, as to call forth the prayers of the Son of God in a manner more impressive, and in feeling more elevated and inspiring, than the imagination can justly conceive. There is much more involved in this prayer, and much more truth inculcated in it, than many are aware of. He prayed for all those who should believe on him through the word or teaching of his Apostles. Now the question arises (in every land where gospel light is enjoyed) is this prayer availing to any one, who does not believe on *him* through the teaching of the Apostles? We allude to those, who possess rationality, and who have reached the point of responsibility; for to talk about the responsibility of infants, lunatics, idiots and and all such, is to talk without meaning. We are as assured of one thing as we are of our existence, that if all believed on him through apostolic teaching, and believed neither more nor less than they taught, real christians would be united in one body—and having been cast into the same *mould* of doctrine, they would be animated by the same spirit. But we have lo's here, and lo's there, and the world is tossed to and fro by every wind of doctrine, that men can invent, from the Mormonite to the Mahometan

The apostolic order of the Gospel is, by many reversed, perverted and its power neutralized. The following order is practised by some: 1st. Baptism, 2d. The Holy Spirit, 3d. Repentance, 4th. Faith, 5th. The Resurrection. Others have this order:—1st. The Holy Spirit, 2d. Repentance, 3d. Faith, 4th. Baptism, 5th. The Resurrection. Others again dispense with Baptism entirely—whilst others have substituted sprinkling and pouring. These are the modes and orders, the actings and doings, of what is called the Orthodox. None of them hold forth a clear, and certain gospel remission. With many of them, it is altogether a doubtful matter; and they seem to profess a hope of eternal life, which strengthens as their doubts increase.

Let us return to the lucid arrangement of the Apostle Peter, on the day of Pentecost. A most splendid miracle had been wrought, in fulfilment of an ancient promise, which drew the people together. Peter stood forth the able advocate of the cause of Messiah's kingdom on this day of its commencement. He argued the cause before the vast crowd, and proved that this Jesus whom they had crucified and slain, in whose blood they had just before imbrued their wicked hands was now exalted at the right hand of the Father, and was crowned King of Kings. This he conclusively established by the law and the Prophets; and when they heard this, they were pierced to the heart. They inquired of Peter what they must do. He informed them, that they must reform and be baptized, in the name of Jesus Christ, for the remission of sins, and they should receive the gift of the Holy Spirit. Add to this the commission given to Peter and the other Apostles, by the Saviour. He who believes and is baptized, shall be saved, and we have a clear and lucid developement of the Gospel order. Here the testimony and teaching is first presented and challenges the faith of all rational beings. It is, 1st. Faith, 2d. Reformation, 3d. Baptism, 4th. Remission, 5th. The Holy Spirit, that seasons of refreshing may come, &c. and Paul declares that by patient continuance in well doing, in seeking glory and honor and immortality, he will render to all such the gift of eternal life. In this arrangement we have a foundation which is sure, and which all the powers of the world can never shake. In the first place our faith is fixed upon the unerring testimony of Heaven; and reformation is connected with promises of the most alluring character, which can never fail. Our obedience is called for by the most perfect benevolence and is necessarily associated with our happiness in this life, and in that which is to come; and all necessary assistance is guaranteed to us, to march us to triumph and victory, while passing through this wilderness of sorrow and disappointment

[TO BE CONTINUED.] J. T. JOHNSON, Editor.

COMMUNICATED.

Not very long since, I attended a meeting, at which some young men were examined previous to their ordination. The following

query was proposed by a D. D., who is considered by the Presbyterians an able defender of the faith (the opinions of the Westminster divines.) Can you produce a divine warrant for the two offices of Elders in the Presbyterian Church? Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. 1 Tim. v. 17 was mentioned. The Doctor remarked, that he knew Presbyterians generally flew to that text, when asked for divine authority; but, it would not satisfy an ingenious opponent He also stated that he believed the correct translation of that verse was "Let the Elders that rule well be counted worthy of double honor, they laboring in word and doctrine." All was silent, having no other to rely on. He then said, that he did not rely upon a divine warrant for the office of ruling elders, but from the necessity of it: and from the circumstance of there having been elders in time of Moses, he was unwilling to dispense with it.

Now their confession of opinions says, "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the spirit, or traditions of men." I have mentioned this fact, to show that while the "orthodox" speak of the Bible as a sufficient rule of faith and practice, and deny that they have inherited any of the corruptions of the mother church, they do proceed upon the very principles, upon which the grand apostacy commmenced, viz: introducing authorities and tests, not authorized by the Great Head of the congregation; for we see, according to this Doctor's own showing, that the office of ruling elders in the Presbyterian Church, with which he is unwilling to dispense, is neither "expressly set down in scripture," nor is it "by good and necessary consequence, to be deduced from scripture."

A Friend to N. Testanent Orthodoxy.

REMARKS.

We are pleased to see any thing like candor and honesty among the *orthodox*. The learned Doctor's opinion on this point evidently stands opposed to the collected wisdom of the Westminster assembly respecting the office of ruling elders in the Presbyterian Church. If in one point they have erred in the interpretation of scripture, they may have erred in another, and therefore their dogmas are not to be received without examination. If this spirit of examination once obtains, we, without the knowledge of a prophet, clearly see the fate of that book, the confession of faith. Already many of its quondam friends have forsaken it—many are wielding deathly blows at some of its prominent doctrines—and thousands are seriously doubting its truth, and appear willing to dispense with it entirely. It is fast de-

scending the hill, and like Ixion, its friends may fatigue themselves in vain to roll it back. Its days are numbered.

The word *presbuteros* means an elder or old man. This is evident from the 1st. verse of 1 Tim. 5. "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." The word elder is contrasted with younger men, and signifies an old man. Immediately follows (v. 2) *presbuteras*, the elder, or old women in contrast with the younger woman. We might as well conclude, that the same word applied to women would make them officers in the church, as when it is applied to men. The Apostle, after shewing how widows should be supported, then adds, "Let the elders (or old men) that rule well, be counted worthy of double honor, especially they who labor in word and doctrine.

The word *elders* in the text designates no particular office in the church The word *proestotes* (*rule*) is applied to the government of families as well as of the church.—Of families 1 Tim. 3, 4, 5, 12—of the church 1 Thes. 5, 12. The plain meaning of the text is this: "Let the old men, who rule well, be counted worthy of double honor, especially that class of old men, who labor in the word and doctrine. B. W. STONE, Editor.

CHRISTIAN LIBERTY.

Freedom, to be real, must have its existence in the mind; for to enslave man, is but to enslave the intellect. This truth has become so apparent, that a practical illustration can, we think, do no injury at the present time. Before we proceed fully to the consideration of our subject, it may be necessary, particularly, to define christian liberty.—First then, we conceive, it will be found mainly to consist, in the enjoyment of free access to the scriptures, with the liberty of acquiring an accurate and correct knowledge of what they contain. Secondly, the unrestricted exercise of this knowledge in our every thought, word and deed. That the essence of religious freedom is embraced in the knowledge and practice of the truths of religion, none, I think, will deny; whatever then, in the least degree, opposes, prevents, or disturbs us, in the acquisition of this knowledge, or in its practice, in the same degree, enslaves us and abridges our liberty. If we candidly and impartially, examine the views and practices of religious societies (professedly christian) at the present day, we shall find, on this deeply interesting subject, much to condemn, as dangerous and unauthorized. Religion, in its very design, as the word imports, is intended to bind and subject man to its author. The christian religion binds to Christ, and through him to God; to its commands, precepts and institutions, our implicit obedience and attention are required; our subjection then is entire, but it is joyous, since it frees us from all other religious servitude, and introduces us to the highest immunities: Christ is our *only* lawgiver; he rules by his love; his laws are holy and pure; to obey them, is to become holy and hap-

py, free from sin and every thing calculated to destroy our peace. Thus privileged, as the sons and daughters of God, although servants, we enjoy the spirit of liberty; being freed from the dominion of sin, we fear not death, since Jesus has conquered; we sacrifice, by our subjection, nothing but evil, and for this we are authorized to claim as ours, the boundless felicities of heaven.

For any one, therefore, who is bound to Christ, to talk of a *liberty* to obey, or not obey in any instance, is, we conceive at once, to subvert religion and trample on its holy obligations; it is, virtually, to make void the law of Christ. Surely christian freedom never yet consisted in most unchristian disobedience. But I said, Christ is our *only* lawgiver; yes, and I would, that the religious world could be brought to ponder seriously on this momentous truth. Will society never awake to a sense of its real condition? Will the professed followers of Jesus, never pause and honestly reflect, when such an eternal weight of interest is depending! We hear of wars, and rumours of wars, of what this and that Rabbi saith, of what one council has decreed and another done; a dissocial, divisive and contentious spirit, evidently exists among those who call themselves followers of Christ. Much is said about the power and rights of associate bodies; one brother is afraid to read, and another to hear gospel truth, unless his favorite creed or preacher is at hand; here an individual believes the Saviour has commanded this, but fears to step forward and do it, lest his name should be cast out as evil; and there one admits the piety of a brother, but dares not extend his fellowship, lest the society to which he belongs should exclude him. We hear of church rights, and the rights of ecclesiastical bodies, but where, oh where! has fled that liberty which is declared to be the birthright of *every* christian? Of which the Saviour spake, when he said: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." And again: "If the Son, therefore, shall make you free, ye shall be free indeed."

But query? Whence come all the wars and divisions, angry debates and contentions, doubts and fears; whence the distress, disobedience and misery, so common in the religious world? Is it because we have *only one* perfect, wise and intelligent King, Jesus? or is it because in nominal Zion there are many petty tyrants, usurpers, who would be little kings, though mere men? I think the world will see it. The object of the one lawgiver is to unite all his followers; while on earth, he prayed for their union as the great argument which should convert the world; he has but one kingdom. The little kings keep up different codes of laws by which they divide Messiah's realm; thus their petty kingdoms are kept alive, and thus they oppose the conversion of the world, and the prayer of the Saviour. As civil liberty is the enjoyment of life, property, and freedom of person, so far as is consistent with a social state, so religious liberty is the enjoyment of all the privileges, immunities, joys and blessings (wheth-

or by reading, hearing, seeing, thinking, determining, believing or obeying) which the word of God says we may enjoy; to the law of Christ alone are we amenable. But I have intimated that the spirit of liberty must exist within us, or it cannot exist at all. The mind is the seat of the will, and the source of the power to act. Deprive a man who reads, or hears, or sees, of the right of freely reflecting, determining and choosing for himself, and his liberty, civil and religious, is gone;—let him enjoy this right, and although his body may be loaded with fetters, the mind is free, the soul is at liberty. The chains with which it has ever been found most easy, to bind and enslave the human intellect, are ignorance, superstition and prejudice. We may believe that these fetters were first tyrannically imposed, and riveted under papal Rome, when by an antichristian clergy, the people were denied the use of the scriptures, under pretence they could not understand them; then the reign of oppression commenced, darkness covered the land, and gross darkness the people; the mind was then enchained in ignorance, the enemy to every virtue, and superstition and prejudice reigned, where christian faith and benevolence should have triumphed.

Let us not vainly suppose, however, that this state of things belonged exclusively to other times and places. Have we seen nothing of this in our own land? Are the people here never taught that they cannot understand the word of God? that Jehovah does not mean what he says? that the law of Christ is not a perfect rule for the government of his Church? that many things which God has required, are not essential to salvation? and many others, man has not the power to perform? Hence the various systems, creeds, disciplines, rules, commentaries, councils, assemblies, synods, associations and conferences. Hence too, that shameful ignorance of the scriptures so common—alas, among professors! and the prevalence of strife and ill will, to the banishment of charity, and almost every social virtue What are all the opinions, notions and whims of men, arising from unauthorized systems, and without any foundation in the word of God? Shall I be censured for saying they are mere superstitions? Then be it so. These are the fruitful sources of prejudice; every thing that does not cringe to one of these systems, although it may be the express declaration of an Apostle, is declared to be dangerous and heretical;—"Dont read it," says the preacher; "dont hear it," says a majority of the society—call this prejudice, and at once you are denounced as uncharitable. What a zeal for proselyting to those systems, unfortunately prevails; unfortunately, I say, because they are not the gospel of Christ. The child is taught to lisp them, they are implanted in the tender soil with more care by far, than lessons of heavenly morality and virtue. Yes, the infant mind has no sooner begun to open and expand, and whilst as yet, it is credulous, ignorant and unsuspecting, than certain tenets and dogmas, mere inferences or speculations, are infused into it. How awful the responsibility that per-

son incurs; who thus robs the mind of its native, heaven-sent freedom, and before it is capable of self defence, by means of examination and reflection, strikes a death blow to its liberty—the mind thus blinded, is doomed perhaps, for life, to struggle through all the absurdities and contradictions of its favourite system, and to behold every religious subject through the dark and smoky atmosphere of prejudice, leave the world at last, without having ever learned the simplest truths of the gospel of Christ. My prayer to God, is that the true light may every where shine, until ignorance, prejudice and immorality of every description, shall be banished from the land; and that all who believe in Jesus through the word of his Apostles, shall be happily united, that the world may believe the Father sent his Son to be its Saviour. Amen. Yours in christian love,

JOHN A. GANO.

MILLERSBURGH, Dec. 4, 1831.

Dear Brother: I received the 12th No. of the Messenger with the enclosed prospectus. I was pleased to hear that brother Johnson is about to become a co-editor with you, as I think good will be the result. With many of the ideas advanced in the last no., I am well pleased, while I think there are many quite exceptionable. I do not much like to act the part of a censor, or to make unnecessary criticisms on the sentiments, or writings of any one; but if I could so shape my strictures as to elicit inquiry, and yet so as not to wound the feelings of my brethren who wrote, or the editor who published, I shall be glad to do so.

Of all persons on earth, those who acknowledge no other name but the name *Christian*, and no other creed, but the holy scriptures, should be the most careful to act as did the primitive saints, and to use the language, as near as possible, furnished them in the divine vocabulary; by which means alone, a pure speech and primitive practice, can be preserved. I am, however, fully aware, that residing as we do, in the vicinity (at least) of the great City of Babylon, we may inadvertently use some part of her dialect, and practise things, to which we have long been accustomed, without even doubting their propriety. To such person, I would, in christian love, address the following remarks:

The brother who wrote in New York (although I love his spirit, admire his zeal, and rejoice at his success,) has these two or three sentences in his communication, which particularly deserve my attention: "Our congregations are large, and our meetings are powerful. It is not uncommon to see from 30 to 40 mourners come forward, wishing the prayers of the saints; such scenes as these occur every Sabbath, and generally more or less of them find peace, before they leave their mourning seats." Waiving the minor aberation, from a pure speech in calling the first day of the week, or Lordsday, the Sabbath, I shall notice some improprieties (as I think) in the sentences quoted above; and where, I would ask, in all the writings of Matthew, Mark, Luke or John,

Peter, James or Paul, do we find a precedent for mourning seats? and where in the book of God, are we taught to require mourners to come forward, to receive the prayers of the saints? And where are we taught to expect that any one on a mourner's seat, shall find peace? Jesus says, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and you (not more or less of you) shall find rest to your souls," &c. Then, if placing themselves on mourning seats, to receive the prayers of the saints, is taking upon them the yoke of Jesus, they have a right then to expect peace, and not otherwise. And again: "Blessed are they that mourn, for they shall be comforted," (not more or less of them) but "they that mourn, shall be comforted"

I am rejoiced to see, or to hear of persons mourning for or on account of sins; but my objection is this: the requiring of poor convicted mourners, who believe that Jesus is the Christ, the Son of the living God, and who wish to become members of his kingdom, to come forward to receive the prayers of the saints on mourning seats, on teaching them there to expect the pardon of their sins, and a corresponding peace of conscience, when the declaration of an inspired Apostle, on the day of Pentecost, is entirely overlooked, or neglected. It would seem to me, that if on account of improper teaching, unscriptural expectations are created in any one, that it would not be strange should such person or persons find an unscriptural peace.

After what I have written, I have no doubt but many of my brethren whom I love, and would be glad to see, will think that I deny the operation of God's spirit; but brethren, I only wish to allow to God's Spirit its office, and to God's word its power. God's word created all things that are, and the Gospel "is the *power of God* unto salvation, to every one that believes, to the Jew first, and also to the Gentile." In order that we may have proper views of the office of God's spirit and the one for which the Gospel was preached, let us look back to Lystra, a city of Lycaonia. Thither Paul and Barnabas, sent by the Holy Spirit, bent their weary steps, bearing the heavenly treasure to the Gentiles in earthen vessels. It was the first time in this city, that the Gospel, the name of Jesus, and the spirt of God, came in contact with heathen idolatry The first object that presented itself to them, as worthy their particular attention, was a lame man, so lame from his mothers womb, that he never had walked. Him, Paul, while he was speaking, beheld, and perceiving that he had faith to be healed, he said to him "stand upright on thy feet, and he leaped up, and walked." There then was an operation of God's spirit, a physical and powerful operation, that cured a lame man. Now I would ask, by that operation, abstractly considered, what truth was taught? In the midst of the excitement, occasioned by that miracle, they say "the Gods have come down in the likeness of men," and forthwith, these idolatrous heathens prepare to do them such divine honors

as they were wont to do to the Gods whom they supposed them to be. But none will suppose that the spirit taught them thus to act; yet it was in consequence of this operation of the spirit, that they thus acted. But Paul and Barnabas, rent their clothes, and ran in among them, saying "Sirs, why do you these things? We are also men of like passions with you, and preach unto you, that you should turn from these vanities, to the living God, who made Heaven, and earth, and sea, and all things that are therein," &c. And scarcely with these words, did they restrain the people, that they had not done sacrifice unto them. Now I ask, in the conversion of these idolatrous heathens, what part did the spirit perform? and what did the word effect? I would say that this miracle accompanied the Gospel, in order that the heathen might believe it; it was calculated in its nature to produce faith, and faith it did produce; but what faith?—Simply this, "that the Gods had come down in the likeness of men." They were as yet untaught, and by this operation of the spirit, unexplained, they were thrown back on their former idolatrous notions. But so soon as Paul and Barnabas addressed them, they believed the truth, and why? because they had heard it. But by the bare operation of the spirit, unexplained, they believed that which was not true, (i. e.) that Paul and Barnabas were Gods in the likeness of men; and why did they believe this? because they had not previously heard the truth. But after they believed, they became sons of God, and because they were sons (and not to make them sons) God sent forth the spirit of his Son, into their hearts, crying Abba, Father.

I have written this in order to show, that if ten thousand such miracles, as the one mentioned above, had been wrought at Lystra, and Derbe, and no explanation had been given, that these idolatrous heathens would have still remained as idolatrous as they had previously been; and that faith, is always the effect of testimony; and that signs and wonders, and divers miracles, and gifts of the Holy Spirit attested the truth of the Gospel to the Gentiles; and upon this divine testimony, they believed that Jesus was the Christ, the Son of God, and believing this fact, and obeying his commands, they received life through his name; and that we received it in the same way down to the present time. Another brother writes thus: "During the meeting there were several immersed. We left a large crowd of anxious souls inquiring what they should do; and in our last farewell to them on Tuesday about one o'clock, we told them to believe in the Lord Jesus and they should be saved." What thought I—a crowd of anxious mourners inquiring what they should do (to be saved I suppose) who did not believe. I ask what did they not believe? Did they not believe that Jesus was the Christ, the Son of God? Surely they did. Did they not believe that he died and rose again? Surely they did. What then was lacking on their part? I must answer nothing; for had the question been put to them, do you believe with all your heart that Jesus Christ is the Son of

God? they most certainly would have answered that hey did. Then had they been baptized as the Eunuch was, and as Peter directed similar inquirers to be on the day of Pentecost, our preaching brethren might have gone on their way rejoicing, and this crowd of mourners would have returned to their homes in peace through obedience to the faith. Another brother writes thus: "Baptism for the remission of sins generally prevails here, though in a more qualified sense than it is held by A. Campbell, Editor of the Millennial Harbinger." I wish some frank ingenious bro. would tell us what is meant by this qualified sense. It really seems to me that many think Campbell's unqualified sense of baptism for the remission of sins, is this; Only get a person to be baptized, and if he goes down into the water an infidel, a horsethief, or a drunkard, that he will come up a believing, honest, sober christian. Time would fail me to speak of showers of divine grace and the outpouring of the spirit on towns and villages, when other towns, and the intervening countries, are left to languish without a drop. In these partial visitations I never can believe, so long as it is said by Jesus, that whosoever heareth these sayings of mine, and doeth them, shall be likened unto a wise man that dug deep and built his house upon a rock, against which neither winds nor floods could prevail. That the saints of the Lord have a right to expect, and do receive, times of refreshing from the presence of the Lord, I do believe, and that times of excitement are favorable moments to impress either truth or error on the mind, I have no doubt But to suppose that these partial excitements are occasioned by an immediate operation of the spirit of God in order to convert sinners in one neighborhood, while others are not blessed in a similar way, is in my weak judgment, to charge God with partiality

Yours, in hope of better times,

J. IRVIN.

REMARKS.

Our Bro. Irvin, whose talents and honesty we respect, has, we think, been unguarded in his remarks on the outpouring of the spirit, and its partial visitations on certain towns and villages, while others have not those visits. The outpouring of the spirit, is a scripture doctrine and expression, to which objections should not be made. His strictures on "partial visitations" cannot be admitted as correct; because he must admit that in one town may be a praying and holy people, and in another may a people live, who are unholy and destitute of the spirit of prayer. It is in accordance with the whole Revelation of God, that the one town should be blessed with his presence, and the other not. This is right. We are persuaded that our bro. does not reject these views. His remarks seem to be confined to the outpouring of the spirit upon unbelievers, against which we have no objection.

EDITORS.

DR. FISHBACK—Continued from page 13.

We will now endeavor to interpret and understand the account that we have of the remission of sins and baptism of the penta costal Jews, in the 2d. chap. of the Acts of the Apostles, agreeably to the foregoing critical remarks and observations of Professor Stuart, Wm. Erskine and yourself.

The miraculous gifts, which were the promise of the Holy Ghost, and which Christ, after he was exalted by the right hand of God, received of the father, and shed forth upon the hundred and twenty disciples when the day of pentacost was fully come, in visible and audible appearances, which were seen and heard by the multitude; and Peter's discourse convinced the Jews that they had crucified Messiah, whom God had raised from the dead, and made both Lord and Christ:—they were pierced to the heart, and said unto Peter, and the rest of the Apostles—men, and brethren what shall we do? And Peter said unto them reform, and be each of you baptised on account of Jesus Christ, into the remission of sins, and you shall receive the gift of the Holy Ghost:—For the promise is to you and to your children, and to all that are afar off, as many as the Lord our God shall call: And with many other words he bore his testimony, and exhorted, saying, save yourselves from this perverse generation. Then they who gladly received his word were baptised. They gladly received the testimony concerning Jesus Christ, and reformed before they were baptised: Jesus Christ was exalted a Prince and a Saviour, to give reformation and remission of sin to Israel: by faith in the testimony they received him, and received reformation and remission, and were justified from all things; Acts, 5, 31,—chap. 13, 38, 39. God having given to them reformation unto life, and purified their hearts by faith, they were baptised into the doctrine of forgiveness of sins, for Christ's sake, and thereby professed to receive and acknowledge forgiveness on account of Jesus Christ, by which they would be saved, (or had the pledge of it) and had the answer of a good conscience towards God: They were baptised into Christ and put him on. They renounced the law of Moses for salvation, and acknowledged Jesus Christ as their law giver, guide, protector, and Savior; bound themselves to be his disciples and followers, and to receive and obey his doctrines and laws, and risked every thing upon his authority, wisdom, power, goodness and faithfulness. Having *been born of God* under the old typical covenant, by being the natural descendants of Abraham, they were *born again* under the *new covenant*, by the incorruptible seed, the word of God, which by the Gospel was preached unto them by faith in Jesus Christ.

You will not, I suppose, differ much from me in giving reformation and remission procedence to baptism. Do you not demand reformation before baptism? Or do you administer baptism in order that men may *afterwards* reform? According to "the ancient Gospel" was not penitence before baptism? This question is answered by the first part of the verse, Acts 2, 31: "Re-

pent and be baptised." Did not remission of sins of course follow repentance, or gospel reformation?—Has not God always and every where granted remission, of course, to reformation? If so how can obtaining remission be suspended on the act of baptism, an act dependant on the will and agency of another person, on the act of the administrator, and not on the penitent? These questions settle the matter when correctly answered, and prove that justification or the forgiveness of sin in the case of the pentacostal Jews, preceded their baptism. If it be not the doctrine of the Gospel, that the sins of penitent believers are remitted, through faith in Jesus Christ, or that sinners are justified by faith, then it follows, that the grace of God through the atonement of Christ, and a living faith in him, do no more in the forgiveness of sin than to put it in the power of the administrator of baptism, to remit the sins of the believer by baptising him; and should sickness or a any thing else happen to prevent it, and he should die without being baptised, he would die in his sins. I lately heard of a young man who was in the last stage of consumption, becoming greatly concerned about the salvation of his soul, and was anxious to know what he should do to be saved? A proclaimer of immersion for the remission of sin visited him, and finding him too low to be baptised for the remission of sin, could not say a word to him by way of instruction or comfort; he could not say to him as Paul did to the Jailer, "believe in the Lord Jesus Christ and thou shalt be saved," but left him—and afterwards adduced this case by way of argument, in a powerful appeal he made to a congregation, to induce those who believed and had bodily health and strength, and had never been baptised for the remission of their sins, to be baptised lest they be involved in the hopeless condition of the young man. This I think was entirely consistent with the doctrine, and I would advocate it too, for the same reason he did, were I to believe that sin is actually remitted in baptism.—He did not propose to baptise any one in unbelief, but considered faith of no effect without baptism; I too would urge believers to be baptised, but for a different reason. I must attend a little to the remission of sins and baptism of the first Gentile congregation, in Acts 10 and 4, before I conclude this number.

You did not bestow that attention upon the 2d No. of Archippes which it demanded, and which was necessary for your understanding it. I am the more particular in attending to the facts and circumstances, which are recorded of the order and manner according to which, the Gospel was introduced to the Jews on the day of pentecost, and to the first Gentile congregation, in Acts 10, because it is here, as you have observed, that we can find a full and explicit development of the institution of baptism, and its connexion with faith and the remission of sin, as what is said in the Epistles & other remote documents, is, by way of allusion, and does not teach the literal import of baptism and remission of sin in their relation to each other. Then we are not to learn

from mere allusions, or oblique hints, or fugitive representations, such as appear in the conversation of Christ with Nicodemus—John 3, 5, 7; but from the direct and primary discoveries of the Apostles upon the subject.

After Peter had delivered a short but comprehensive discourse to Cornelius and household, under the authority of previous Revelations made to himself and Cornelius, which occasioned the meeting between them, in which he exhibited the most conclusive proof that Jesus Christ was Messiah and Savior, and just as he concluded his testimony, in the following words: "to him gave all the prophets witness, that *whosoever* or *every one* that believeth on him, shall receive remission of sins through his name," the Holy Ghost fell upon all them that heard the word, and they spoke with tongues, and glorified God.—Then said Peter, can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord, Acts 10, 34–48. Were these people in their sins when they received the gifts of the Holy Ghost and glorified God, which were before they were baptised! I answer, no; because they had now received the Comforter whom Christ had promised to his disciples, and whom the world could not receive; after that they believed, before they were baptised, they were *sealed* with the Holy Spirit of promise, Eph. 1, 13. In the next chapter, Acts 11, we have this subject made very clear, which records Peter's defence before the Apostles, Elders and brethren against a complaint, made by some of the Jewish converts against him, for going to the Gentiles and eating with them. In his defence he rehearsed the matter in order to them as it occurred. He told them that after he delivered his testimony, "the Holy Ghost fell on them as on us at the beginning," Acts 2, 1,–4. Then remembered I the word of the Lord, how that he said, (Acts 1, 5,) John indeed baptised with water, but ye shall be baptised with the Holy Ghost —For as much then as God gave them the like gifts as he did unto us *who believed on the Lord Jesus Christ*, what was I that I could withstand God? When they heard these things they held their peace and *glorified God* saying, *then hath God also to the Gentiles granted repentance unto life.*" This plainly proves, that the Apostles and Elders judged that the sins of the Gentiles, *who believed*, were *remitted*, & that the gifts of the Holy Ghost were bestowed upon them in *consequence* of it, and in proof of it, before a word was said about baptism, and *before* they were baptised, they are represented as being in the same state of divine favor, that the one hundred and twenty disciples were on the day of pentecost, when the Holy Ghost was poured out upon them. We have further information upon this same subject from Peter. In the Apostolic council at Jersalem, "Peter rose up and said unto them, men and brethren, ye know that God a good while ago made choice among us that *the Gentiles*, by my mouth, should *hear the word of the Gospel and believe.* And God who knoweth the heart bear them witness,

giving them the Holy Ghost even as he did unto us, and put no difference between us and them, having purified their hearts by faith;" And thus by the miraculous gifts of one spirit the Jews and Gentiles were baptised into one body, Cor. 12, 13, before either of them had been baptised with water into the name of Jesus Christ, and of course neither of them entered into the kingdom by the ordinance of baptism. When the 120 disciples in Acts 1, 15, and Acts 2, 1–4, were baptised in water, the new covenant was not ratified, for the blood of it was not shed, the new kingdom was not set up, and the king was not crowned:—And the Gentiles were in the kingdom before Peter commanded them to be baptised, Rom. 14, 17; through faith they had received the remission of their sins and glorified God by the gifts of the Holy Ghost The miraculous gifts saved no person who possessed them, but they were the witness and seal of God, that those, "upon whom he bestowed them, were saved by faith, and enjoyed the divine favor. They moreover *sealed* and *confirmed* the testimony, that *whoever believeth* in Jesus Christ received remision of sin, & that he actually *does receive it* by faith at *the moment of believing*, without respect to baptism, altogether, as was the case with the first Gentile congregation—and they of course seal the testimony, that it is altogether an error to baptise any person in order to obtain remission for sin.

I have been thus particular in attending to the case of Cornelius and household in relation to faith, remission of sins and baptism, because they were the first Gentile congregation to whom the Gospel was preached, and they are always spoken of and attended to as *public characters* and as *the representatives of the Gentile world through all succeeding ages, in relation to God's order and method of remitting their sins, or of justifying them, and of receiving them into his favor.* Hence they are denominated "*the Gentiles.*" Acts 10, 45 ch. 11, 18. And their faith is referred to as a rule and example in all other cases." Acts 15, 7—9; 14, 23—29. Their case shows that faith in Jesus Christ is the radical principle in the christian character, as it is the principle of communion with God, and of christian union and fellowship. We are justified by faith, but faith is not baptism as faith in the case of Abraham was not circumcision. Although our sins are not remitted by baptism, it is nevertheless the duty of all who are the children of God by faith in Christ Jesus, to be baptized into Christ and put him on.

In my next letter I will endeavor to show the distinction between the justification of a sinner by faith only, without works in making him a righteous man, and the justification of a righteous man by works and not by faith only.

I shall expect you to give this communication a place in the Harbinger, and hope that you will acquiesce in the reasons it contains, "why sentence of heresy shall not be passed upon me, for maintaining that sinners and ungodly men are justified, or that

their sins are remitted by faith without baptism," which you demanded of me in M. H. vol. 2, p. 408.

I am in the faith and love of Christ, your brother,

JAMES FISHBACK.

From the Philanthropist.

If there be one thing, more than another, we deprecate, that thing is the sectarian feeling which now rages to prompt the sigh of the good man, and to depress the heart of the philanthropic.

Why, why is it, with grief we ask, that men cannot learn they possess a common nature; that they have common wants—common means of happiness? Why must we eternally waste our time, and exhaust our energies, in dividing ourselves into a thousand petty factions, and arming each with wrath and damnation to the other? Are there not physical evils enough? is there too little of poison in the miasma of our swamps and marshes—too little of noxious effluvia in our atmosphere—too little of pain and sickness and death, that man must league with the ministers of wrath, and be forever the greatest plague and tormentor of his kind?

Human beings! what mean ye? Have ye no higher wishes than to supplant a brother—no holier aspiration than to spread universal discord, and to revel in the misery of your own creation? Why divide yourselves? why introduce so many causes of endless war upon your own best good? Are ye so stupid as to imagine ye do honor to the great Cause that gave you being? Think ye, He is flattered by your petty squabbles; your mischievous parties; your sectarian feelings; your sectarian wars, and your sectarian triumphs! What! would ye recommend yourselves to your Father by making his children wretched; by blasting the moral beauty of his offspring, and thwarting every effort of his paternal love? What! dare ye come into his presence and claim his approbation, by avowing, each for himself, "I am a Baptist." "I am a Presbyterian," "I am a Methodist," "I am a Universalist," "I am a Unitarian," "I am a Catholic," "I am a Protestant?" What sees he in these distinctions, but the badges of discord; angry strife; unholy rage, and unrelenting persecution. He sees in the sectarian feelings which give birth to these exclamations, only the causes which have defeated the great purposes of our existence; nourished the snakes that have gnawed our hearts, and those which have made this beautiful earth, so rich in loveliness and so replete with proofs of a Father's love, a moral desert, the image of hell!

Why, why is it, that we cannot learn our God views us simply as human beings? Does he love me only when I bear this or that name? when I contend for this or that party? Does God love none but the Catholic? none but the Calvinist? the Arminian? the Universalist? the Unitarian? Extends he proofs of a Father's love to none, but those of *our* party? What! shall I ar-

rogate the whole of the Creator's goodness to myself? shall I condemn the wise and good because they bow not at the shrine of my devotion, and use not my formula of worship? Why lived a Socrates! why did a Confucius teach the practice of virtue? why wrote a Plato? why moralized a Seneca! Shines the sun on none who embrace not *our* creed, who contend not for *our* faith? Do the golden harvests spring, do the fruits, and flowers, and trees arise in due succession, and spread life and joy for none but *our* party? Great God! well it is for man thou art not subject to his contracted feelings, and that thou livest on, the Universal Father, the Universal Friend, though he forgets his brother and fabricates the sword to stab his peace.

We are grieved at heart to mark human folly, to observe how sectarian craft converts the purity and loveliness of religion into a source of human degradation; and perverts even the holiest and best feelings of the human heart to a means of human enslavement and misery. But we hope it will not always be thus; that wisdom will yet be heard; and religion be, what it should be, a source of love, joy, consoling hope, and universal abiding peace. Then the angry strife which now prevails will be hushed, the boisterous passions which rage will be stilled. Zion's watchmen will see eye to eye, will lift up their voices together, songs of peace be heard, and the universe be filled with righteousness and felicity.—But long as we are striving to close the gates of heaven against all who may not be of our opinion; long as we are compassing sea and land to make proselytes to our peculiar notions; long as we deem all enemies of God who may oppose our creed, just so long religion will fail to be a blessing, and theology will prove a deep and burning curse; its contention be but a prelude to the wailing of the damned.

Our brother Mitchum will, we hope, excuse us for publishing the following letter from him, which breathes the pure spirit of christianity. If every professing christian were inspired with similar feelings, the religious world would be benefitted a thousand fold. We assure the brother that we will, nothing hindering, comply with his request. EDITORS.

WOODFORD COUNTY, Feb. 18, 1832.

Brethren Stone and Johnson—The last Messenger has been received, and its prominent contents examined with pleasure and satisfaction. The subject of the *Union* has not yet been agitated in our church, but when it shall be, I feel assured that it will meet its cordial approbation and support. The efforts contemplated to be made by brethren Smith and Rogers, to advance the kingdom of our blessed Redeemer, will no doubt also challenge our hearty concurrence.

But, dear brethren, the main object of this communication is, to request you to notify in your next (March and April) Messengers to the religious public that we wish and design to have a four

day's meeting of the brethren at Clear Creek Meeting House, Woodford county, commencing on the first Friday in May next. We solicit your presence with us, and if it shall fall in your way, we beg you to urge our valuable brother Walter Scott to be with us also—together with any other of the brethren who may please to meet us. Yours, with love, JOHN MITCHUM.

FOR THE CHRISTIAN MESSENGER.

BALTIMORE, 1831.

It is an awful truth in religion as well as politics, "the world is ruled by names." They, who would by no means wish to guide the public mind in this way, may however make use of great names, for the recommendation of the truth to those who are so enamoured with them, as not to examine the claims of truth without such a recommendation. It appears evident, that when the truth is received, it must make its recipient free; and if men only receive the truth, because some great one, in whom they place all confidence, receives it, it is little matter whether it is truth or error that is received. Such men do not receive the truth in the love of it; and therefore should their leaders forsake the truth, and become its enemy, all his votaries must undoubtedly follow his example. Such a state of things is truly lamentable. O that men would think of that time, when Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ! Ah reader! ponder and reflect, before you receive any idea; ask yourself, whether it will stand the test in that trying hour—recollect there is no changing your mind there; there is no amending your life; when you go hence your account is closed, and faithfully recorded until the judgement; when the assembled world shall come forth to receive a recompence according to their deeds—and, reader, when your account is summed up, you will receive, according to the amount, which will either be, "Come ye blessed," or "Go ye cursed." Think not that mercy will be shewn there. Mercy says, "To-day if ye will hear his voice," but Justice says, "As the tree is known by its fruit," so are they to be saved, who have "sown to the Spirit." "Theirs is to reap everlasting life," while they who have "sown to the flesh, shall of the flesh reap corruption."

Baptism for remission of sins, has been assailed by different men, and various modes of attack have been pursued: sometimes it is sneered at as an old worn out Popish error; and at other times, as a new notion, hatched in the West. But a reference to the Acts of the Apostles will sufficiently overturn the first, and a peep into the writings and creeds of the reformers will nullify the last. For the assistance of the inquiries, I will quote a passage from the writings of the great Poet, Milton. In his treatise on christian doctrine, he says, when answering the arguments in support of infant baptism: "Circumcision to them (viz. Infants,) was a seal in the flesh, indistinctly given, of that grace, which

was at some distant period to be revealed; whereas baptism is a seal of grace already received, of the remission of sins,—of sanctification—finally, a sign of our death and resurrection with Christ. Circumcision was given under the law and the sacrifices, and bound the individual to the observance of the whole law, (Gal. 5, 3,) which was a service of bondage, and a schoolmaster to bring its followers to Christ, through baptism; on the other hand, we are initiated into the Gospel, which is reasonable, manly, and, in the highest sense, a free service: for under the law men were not merely born, but grew up infants in a spiritual sense; under the Gospel, in baptism, *we are born men.*"

We could make many more excellent quotations from Milton, but this is enough to satisfy the reader, that they, who read the Bible to learn from it the truth, are sure to draw nearly the same conclusion.

OMICRON.

LEXINGTON, Jan. 7, 1832.

Dear Brother Johnson—I deem a note of apology to you at this time from me called for, from the seeming neglect, and inattention shewn you at your late visit to this place. The more so, as I ventured to address you on the subject of your coalescence with the christian body some short time before your visit, in terms somewhat distrustful of the consequences that might follow such a union of christians. My non-attendance of the meeting I assure you did not originate from feelings or motives of the kind, but proceeded from obligations that rested on me of a different kind, and nothing would have afforded me more pleasure than to have attended the meeting throughout, and mingled feelings with you all on that interesting, and I trust long to be remembered accasion, could it have been done consistent with previous engagements.

Since you left here, I have seen several of the brethren of both parties, and especially some of the influential *disciples*, who like myself, did not altogether see the way clear for union upon lasting principles, who *now* express themselves highly pleased, and express the hope, with confidence, that nothing will occur to mar or disturb the concord and fellowship that should knit and unite them together, as a church of Christ, upon New Testament principles. If the same spirit actuates *you all* hereafter that characterised your meeting here, the cause of our blessed Lord and Master must afford consolation to his true followers and disciples, and cause many, who are yet in the gall of bitterness and bonds of iniquity, to ground the arms of their rebellion and take refuge under the banners of the cross of Christ. The admonitory lessons of experience, of church history, and the plain and obvious precepts and examples of Jesus Christ and his Apostles, all shew the baneful influence of sectarianism. Come out then from amongst them, and be ye separated from all sects and parties, and plant your hopes and faith upon Christ and him alone.

I should be pleased and delighted to be with you often, but during the winter, my numerous and pressing engagements deny me that enjoyment. Another visit from you to this place, as soon as your engagements will allow, is called for, and will be attended with the happiest results. May you ever cherish the feelings and temper of our common Lord, and enjoy forever the unction of a conscience void of offence towards God.

Your brother in the faith of the Gospel,

W. H. RICHARDSON.

REMARKS.

Our conduct in giving publicity to bro. Richardson's private communication, needs an apology. We may have presumed too far on our brother's good nature; but we are well persuaded he will not rashly blame us, when we assure him we were influenced by motives to public utility. EDITORS.

Extract of a letter from bro. L. Bruen, of Dayton, Ohio, to one of the Editors, B. W. Stone, dated Dec. 3, 1831.

Some of our conferences as well as other societies, have had the subject of Masonry under consideration, and have resolved that "Free-masonry is incompatible with the christian religion." If this be true, and the Messenger is intended to correct all evil, would it not merit an examination in your useful periodical? I hope the subject will engage your earnest attention. As light is prevailing, and sectarians trembling, I think the sect of Free-masons must evidently suffer loss, as well as others.

REPLY.

My Brother: I am heartily sorry that my fears are at length realized. Some of your conferences have resolved that Masonry is incompatible with the christian religion— therefore every mason must be excluded from fellowship. This looks so much like legislating that I cannot see the difference. This principle admitted, a creed or code of laws must soon follow. I blush to write it, yet I do it in hope that the dear brethren will retrace their steps. The Messenger has been solicited before from Pennsylvania as well as Ohio, to become an anti-masonic organ. It has refused, because of our total ignorance of the institution. If anti-masonic societies must be formed to put down masonry, because it is deemed dangerous to our institutions—then I shall shortly expect to see anti-presbyterian societies formed to put down presbyterianism, because many think that its plans are designed to overthrow our civil constitution and government. For the same reasons I shall expect to hear of anti-methodist societies; and resolves, that presbyterianism and methodism are incompatible with the christian religion, and that therefore all such must be denounced. Will not this principle distract and divide society, instead of uniting them in peace? I am afraid that anti-masonry is designed to be a political engine; it may be

to effect what it ostensibly proposes to put down. We as christians should preach and live the Gospel, and not intermeddle with things we know not. This is the most powerful *anti*-against all wrongs in politics or religion. This alone will bind the jarring world in peace, and supersede the necessity of masonic obligations to charity.

Bloomington Ia. January 23, 1832.

Dearly beloved brother Stone—Some years have elapsed since public attention has been invited to witness a mighty moral reformation. Expectations have been raised, that the Gospel or *ancient* order was ready to burst with effulgence on a benighted world: pristine beauty adorn the church of the first born; a pure speech pervade all nations, while the dawn of millenial glory destroy the works of darkness and establish peace on the earth. Amen, even so Lord Jesus. But alas! after all our expectations, hopes and wishes, our ears are astounded with the grating sound of immersion in water for regeneration, or as some say immersion makes a part of regeneration; and that none are in the kingdom of Jesus Christ but those who have been inducted by immersion, and none others have a divine right to the Lord's table. Near thirty years ago, when a boy, I occasionally heard the Regular Baptists preach that immersion was essential to salvation, and that none but immersed believers had a divine right to the Lord's table, and claimed the right to debar all others. Regular Baptists, so far as I know, have from their first organization as a body, held and acted upon the same principles; why then in the nineteenth century call it reform! What think ye of this matter? How readest thou? Whosoever believeth that Jesus is the Christ, is born of God. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. 1 John, 3, 14 & ch. 5 1. Does no person believe that Jesus is the Christ, and love the brethren, but those who have been immersed? Does every person, who has been immersed, love every other immersed person? or are some of those immersed (regenerated) persons abiding in death?

Education. Much time has past since we talked of a christian seminary. The Messenger is devoted entirely to religion; and until religion can be taught without education, I shall think that the best way to propagate religion is by founding institutions of learning. If this conclusion be correct, can the Messenger be better filled than by devoting a fourth or half of its columns in favor of a *C. College*?

Think of this matter, and your wisdom will dictate the proper course. We are in a sad condition for want of efficient teachers in Indiana. We have good materials, but lack workmen that need not to be ashamed. A very favorable impression was made on the public mind last fall here by the learned criticisms of bro. Palmer. Let us have all our preachers equally or better learned, and then the heathen shall be given to Jesus. The time

has come, when the operation of an abstract spirit is doubted. Men are now inquiring what God had taught. The original Greek Scripture is called for. STEPHEN ROACH.

REPLY TO DOCT. S. ROACH'S LETTER.

My dear brother:—I am sorry that your warm anticipations of the achievements of truth appear to be blasted—that your ears, instead of being blessed with "the joyful sound," are astounded with the grating sound of immersion in water for regeneration, or a part of regeneration. Permit me, my brother, to reason with you out of the scriptures on those points, which have disturbed your peace, and baffled your expectations.

1st. "The grating sound of immersion for regeneration."

In every society there are ignorant, rash and unguarded persons who are swift to speak and slow to hear—such persons are universally an injury to any cause, which they may attempt to advocate. Such may have been the characters from which you have learned that immersion is regeneration, without any attempt to define the term *regeneration*, or to shew that it is not to be understood in the common acceptation. Some there are, who know better (charity says) should know better; yet are willing to keep the delusion alive, in order to impede the progress of truth. But iron bars, and brazen gates cannot confine it. "Great is its power, and shall prevail."

Many years ago, a neighbor of mine, had emigrated from Ireland to America; he had neglected to take the oath of allegiance according to our constitution, and of course was yet an alien, and was not a citizen of America—yet he had the spirit of a citizen, he loved the government, and respected its laws and its subjects. But a few years ago, George of England demanded of America all his subjects. My neighbor, alarmed at his situation, hurried to court, and took the oath of allegiance. Till then he had never been a citizen of America—till then he had never been an adopted son of America, or born into the government; but as soon as he had taken the oath of allegiance, he was hailed as a son of the great family, or member of the one great body politic, and entitled to all the privileges and immunities of that family or body. Here was a change of state, not of heart. This oath was the constituted door of entrance into the government. So, the generality of professed christians believe that the divinely instituted door of entering into the church is baptism—(we call it immersion, as the learned of all denominations agree.) This action of immersion only changes the state of a person;—before baptism he had not been legally a member of the church, or fellow citizen with the saints in the kingdom—he had not been adopted as a son or daughter, because he had not been born of water. We acknowledge immersion to be a divinely instituted means, in connexion with faith and repentance, of salvation, remission of sins and the gift of the Holy Spirit. When we advocate these plain simple facts, we think it ungenerous that

we should be charged with making immersion to mean generation in the general acceptation of the term.

2d. You complain that these people teach, that none are in the kingdom of Jesus Christ, but those who have been inducted by immersion, and that no others have a right to the Lord's table.

Do not all professed christians, who practise water baptism do the same thing? Do not the Presbyterians and Methodists exclude—rather debar, Quakers and others who reject water baptism from the church, and from the Lord's table? And this they do, because the Quakers have not been inducted into the church by baptism; by which baptism they mean sprinkling. Why should you blame one and not all? The Presbyterians and Methodists acknowledge many of the Quakers pious and godly people. Thus we think of many of the pedo-baptists. With respect to debarring from the Lord's table all the unimmersed, or to inviting to it all the immmersed, we have no such commandment. Therhfore, when the table is spread, it is presumed that it is for obedient believers. We neither invite nor debar, but simply say, "Let a man examine himself, and so let him eat of this bread and drink of this cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body.

3d. You say the Regular Baptists long ago rejected from church-membership, and the Lord's table the unimmersed, and you ask, why call it reform in others, who in the nineteenth century, do the same?

It is hoped, you do not consider this a distinguishing feature of the present reformation. Indeed, sir, I have not heard it once named as a feature at all among these people. The principles of the Regular Baptists are, that the Spirit in some mystic way operates on the heart of the poor unbelieving dead sinner, and renews, enlightens, quickens, or regenerates him, and thus prepares him to believe in Jesus, by which faith he is justified or pardoned, and then, not before, is he a proper subject for immersion. This we view as a complete perversion of the Gospel; from which perversion, has proceeded that system of mysticism, which has involved the land in darkness. The opposite to this plan we accept and teach, viz: Believe, reform, be baptized. These are the divinely appointed means. The consequents are, remission of sins, salvation, the gift of the Holy Spirit. I need not pursue the snbject farther.

You introduce a few texts, and wish to know how we read them in accordance with our views of the Gospel; as 1 John, 5, 1 & chap. 3, 14. You then ask, does no person believe that Jesus is the Christ, and love the brethren, but the immersed? To the first part of the query we answer, that there have been, and still are thousands, who believe that Jesus is the Christ, who have remained, and do remain unimmersed: for we read of some who believed on him, yet for fear of the Jews they did not confess him—and indeed every person acceptably immersed, was a be-

liever previous to his immersion. To the second part of the query, does no person but the immersed love the brethren? I answer, we hope they do—we indulge the comfortable hope that many of the unimmersed do love the brethren sincerely. Yet the texts introduced by you do not prove it; "We know that we have passed from death unto life, because we love the brethren." *We* were immersed believers; for all obedient believers in apostolic times were immersed—even the learned pedo-baptists of all denominations acknowledge immersion of believers the ancient practice.

Your remarks on Education I expect will be attended to hereafter by brethren, who feel an interest in the subject.

My dear brother, I never saw higher prospects for the spread of truth and true religion than at the present time. The prayer of the Saviour is in part answered—union of christians is effected among us, and the smiles and approbation of our Lord are evidenced by the faith, obedience and love of many who were lately of the world Fear not; be strong in the faith and hope of the Gospel—and obey it too. Your brother,

B. W. STONE.

Our friends have been heretofore notified of the beneficial and happy results of the meetings held, by the Christians and Reformers, (so called by way of distinction) at Georgetown, Lexington, and Paris. We have had a second meeting, embracing Georgetown and the Great Crossings, which commenced on the night of the 10th, at the first named place, and ended on Monday following. The fruits of those meetings begin to be realized. Six intelligent and respectable persons confessed and obeyed the Lord Jesus—and many more were seriously impressed. We trust many are on the eve of accepting the offered salvation. Brethren, John Smith, Tho. M. Allen, and L. J. Fleming, were with us, during the meeting at Geogetown and the Crossings. The truth was presented in a clear, lucid, and forcible manner; and the mists of darkness are passing away from the minds of a highly intelligent, and respectable community.

We are more and more convinced, from experience and observation, that when Christians meet on the foundation of the Prophets and Apostles; Jesus being the Chief corner stone, and determine to abide in their teaching, and institutions, unmingled with human speculations, traditions, and conjectures; that it will eventuate in the destruction of all sectarianism; and that Christians will present the one body to the one head. Then will exist that heavenly state of things, "of one body and one spirit animating that body; one hope, one Lord, one faith, one immersion, one God and Father of all," &c. &c. Oh! Christians, we call upon you by all the tender and affectionate ties, which bind us together, to discard every thing, that has a tendency to mar so glorious a work. As we have been attracted to the centre of the

great circle, by the magnet of the Gospel, the common and only bond of union—who will say, nay? We hope better things of you.

EDITORS.

THE BAPTIST CHRONICLE.

The Editor of this work, finding himself unnoticed by editors generally, if not universally, seems determined to push himself into our notice, contrary to our wishes. His judgment of our work, "its *double-toned aspect*" (wonderful, sirs, would my old friend say) its mixed illustration of purpose, &c. &c, we pass by as harmless things. But when he charges us with meddling with the "*mechanical concerns* of the Chronicle, *either by secret intrigue or offerred treasure, with a view of supplanting it;*" we are obliged to speak out, and inform the public that we are as unconscious of these allegations as the unborn infant. So far are we from desiring to supplant the Chronicle, that we earnestly *wish its continuance, as we are firmly convinced that* its *unmixed illustration of purpose*, is developing the deformities of his Theological system and that of his friends. We were obliged to notice him thus far.

Our meetings in Georgetown and neighborhood, are of an interesting character. Many are seriously affected by the truth. We on Friday evening last immersed five, and on the day following one more, in Georgetown. EDITORS.

The appointments for Camp-Meetings in Alabama, and receipts, are deferred to the next No. for want of room.

OBITUARY.

DIED, January 1st, 1832, in Hamilton county, Ohio, WM. CARTMEL, a deacon in the Church of Christ. His life was holy, and his death glorious:

Also—Bro. LEMUEL ROBERTS, of Manchester Indiana, Dec. 30, 1831. He left the word in the triumphant hope of immortality.

ERRATA.

Page 9, 13 line from bottom, for *mystify*, read *nullify*.

p. 10, 23 line, for a , put a . after *subject*.

p. 10, 7 line from bottom, for *baptized*, *read baptizing*.

p. 11, 7 & 8 line, read *into*, *eis John's baptism*, before *into eis one body*.

p. 11, 13 line, insert *a* before *profession*.

p. 11, 2 line from bottom, for *translation*, read *translators*.

p. 13, 1st line, insert *a* before *translation*.

Our apology is that the copy was almost illegible.

EDITORS.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. MARCH, 1832. [No. 3.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

WHAT IT IS TO MAKE VOID THE LAW OF CHRIST.

John 17, 3. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." 6 v. "I have *manifested* thy name unto the men (the twelve) which thou gavest me out of the world, &c. 8 v. For I have given unto them the *words* which thou gavest me; and they have received them, and have *known surely* that I came out from thee; and they have believed that thou didst send me, &c. 18 v. As thou hast sent me into the world, even so have I also sent them into the world. 20 v. Neither pray I for these alone, but for them also which shall believe on me through their word," (teaching.) Many of the Sectarians make the *law of Christ void*, more or less, in many respects. This we will attempt to evince, in order to bring them back to *the form of sound words*, and to the law and institutions of Jesus Christ, as they were delivered to the Apostles, and by them recorded, to the end, that the manifold wisdom and goodness of God might be exhibited by the congregations.

The law of Christ, including his institutions, and the order of the Gospel, is perfect. That law—those institutions, and the order of the Gospel, when practised in their purity, are designed to convert the world. Preparatory, however, to the conversion of the world, the sects must be converted from sectarianism; and all christians must return to the alone foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone; for other foundation, or *bond of union*, can no man lay, which is, that Jesus is the Christ. Whenever the law of Christ, or his institutions are perverted, added to, or diminished from, in the slightest degree; or the gospel order reversed or changed by

men, no matter whether the *intent* or motive be good or bad, to that extent, the law of Christ is made void. His pure law and testimony—his institutions and order, will undoubtedly achieve all the glorious triumphs predicted by himself and the Prophets of the old and new Testament. But in accomplishing those wonderful events, it spurns the aid of human traditions, a false philosophy, confessions, creeds, Calvinism, Fullerism, Arminianism, and all the conjectures and opinions of this speculating age.

In illustration of what it is, in our view, to make void the law of Christ, &c., we will specify some particular cases, leaving it with the reader, to extend the principle to all other cases. And 1st of faith:—The Apostle John records in the 20 chap. 31 v. "But these (miracles or signs) are written, that ye might believe that Jesus is the Christ the Son of God, and that believing (this) ye might have life through his name." This is as explicit, and as explanatory of itself, as any declaration in the Book. To the same effect John writes in his 1st letter, 5 chap 9 v. "If we receive the witness (or testimony) of men (a thing admitted,) the witness (testimony) of God is greater; for this is the witness (testimony) of God, which he hath testified of his Son." And thus Paul speaks—20 chap Eph. 8 v. "For *by grace* are ye *saved*, through faith, and that (salvation by grace) is not of yourselves, it is the gift of God." Then this grace is not accessible to us, through reason, but it is made attainable, through faith; just as the food is made to nourish and sustain us, through eating—and Paul asserts that "faith comes by hearing, and hearing by the word of God;" "and that the Gospel is the power of God unto salvation, to every one who believes." The gospel order, then, stands thus, in reference to faith: 1st. The testimony and the glad tidings; 2d. Faith produced by, or the offspring of that testimony. This is the lucid order and arrangement of the King, who has a right to rule. But no, say the friends of human systems—this will not do; we must have something additional—we must have some operation or impulse of the Spirit, to quicken or make alive, or regenerate, the unbeliever, or he never can trust in, apprehend or realize the testimony and truth of God, as asserted plainly and unequivocally by the Apostle John. And thus the testimony is set aside, its power and influence neutralized, so far as they have or exercise an influence over the minds of their children, neighbors and hearers; and the law of faith is made void, to that extent. They do not say, in so many words, as the Deists and Sceptics, that the testimony is incredible, and unworthy of belief; but in substnace, they assert the same thing, and the apology of both conduct them to the same conclusion, i. e. that no man can believe the testimony—I speak of that belief, which entitles a person to obedience.

Some contend that it is a dead letter, and boldly make the charge in the face of Heaven—others spend hours in their public addresses to prove, from the Scriptures, that men cannot believe. Others again, who shrink from such rash imputations,

endeavor to evade the fearful consequences, by eulogising the word and testimony, who yet contend against its efficiency to produce faith, and lead to obedience; and teach the people to expect some mysterious, undefined and indefinable operation or work of the Spirit, upon their heart, before they have the privilege to obey the Lord. And the slightest experience with the world will convince any one that there are thousands waiting, and some hoping, for that visitation from God. Reader, do you not plainly discover in this, the law and testimony of Christ set at nought—in many instances defied, and rendered void? Let all those, who are thus teaching, tremble at the word of the Lord. Most impressively did he declare "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that *doeth the will* of my Father who is in Heaven."

We have seen, that the faith, produced by the testimony of God, is based on that, which cannot deceive or mislead—which is as infallible, unering and certain as its author. Our faith rests not in the wisdom or testimony of men, but in the power of the testimony of God. This is very different from that production of faith, which the Sectarian Divines contend for, and rest upon. This is that faith, that leads to repentance, or reformation.

2ndly. We will briefly exhibit the institution of immersion. In reference to the qualifications for immersion, the Holy Scriptures are no less explicit. As one of the cases, in point, we refer to Acts 8. 35. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." When they had come to a certain water, the Eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God. "And he baptized him; and the Eunuch went on his way rejoicing." He who believes, with all his heart, that Jesus Christ is the Son of God, is, according to this narrative, entitled to the institution of immersion. To determine otherwise, would be to denounce Philip as ignorant of his mission. Paul says, that "if thou shalt *confess* with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." And Ananias said to Saul "arise and be baptized, and wash away thy sins, *calling* on the name of the Lord." How violated, perverted or made void is the law of Christ, in this particular specification!

Instead of receiving the good confession, made by the Eunuch, the persons are called on, or expected to give a detail of their experience, as it is called, or the operations or exercises of their minds, by which they have arrived at the faith, that Jesus is the Son of God—and unless their exercises, or operations of mind square with those, who sit in the judgment seat, hey are rejected. And thus have been introduced all the wild vagaries of the imagination; and on many occasions, those who were fullest of

visions and dreams, came best recommended. All such fanaticism has been charged to the operation of the Spirit of God.

At one period of their distress, the Spirit of God taught them that there was no hope for such a sinner, and the next day, the same Spirit taught, or inspired them with hope, that there was salvation for just such a wretch.

Again:—They were under such distress, that they would have given the world to believe on Jesus as their Saviour, yet they could not believe. They believed he would save others, but he would not, or could not save them, because of their vileness—yet in a few minutes afterwards they were taught, by the same Spirit a very different lesson. Oh! when shall the world get rid of those Scholastic Divines, who thus pervert the pure word of God—who thus neutralize the law of Christ!

J. T. JOHNSON, Editor.

DIALOGUE BETWEEN THOMAS AND PETER.

Peter. My friend Thomas, why is it that you are so neglectful of your eternal interests? I rarely find you at the house of God; and if you happen to be there, you appear to take no part in divine worship. Do you not think it to be the part of wisdom to seek first the kingdom of God, and his righteousness, and by this means, to secure the promise of eternal life, as well as that of minor blessings?

Thomas. Were I, my neighbor, a believer inthe christian religion, you might truly wonder at my negligence of duty, and of my best interest. I too wonder at the inconsistency, irrationality and wickedness of those, who profess to believe that Jesus Christ is the Messiah of God, and yet live in disobedience to his commands. Do not such dishonor their confessed Messiah more than I do? They say, Lord, I believe thou wast sent from heaven to be the saviour of men, yet I will not obey thee. I do not believe that he is the Christ of God, therefore act consistently in disobeying him.

Pet. Are you really an infidel?

Thos. No; I am not; for I firmly believe there is a God, the first cause of all things—a being independent, self-existent, eternal, and of infinite perfection. But I am an infidel or unbeliever in Jesus Christ, and in the Christian scriptures.

Pet. By what means did you come to the belief that there is a God of such perfection as you speak? Do inform me, if you please.

Thos. From the book of nature I have learned this truth.

Pet. The book of nature, independent of the book of revelation, I think, has never taught you there is a God; nor can the mind of man originate the idea of a God. For from the five senses, hearing, seeing, feeling, smelling and tasting we derive all our knowledge. Now as God is not an object, on which one of our senses can act (he being a spirit,) how is it possible for an uninspired man to have an idea of him?

Thos. Who, my friend, can look on creation, and not be convinced that there must be a Creator? For these things could not create themselves. To affirm that they did, is to affirm a contradiction; for it would imply they were active in creating, before they were created; or existed before they did exist.

Pet. But, suppose, my friend, I deny that the world, the sun, moon, stars, or any thing else was ever created, but should affirm that they were all from eternity and uncreated—how would you prove my position false, and yours true?

Thos. Because it is impossible to conceive of such things without a cause.

Pet. And how can you conceive of a God without some cause of his existence? It is as easy in the one case as in the other. Atheism is the religion of nature. My friend, those scriptures, the divinity of which you deny, declare that "the world by wisdom knew not God"—that "no one knoweth the Father save the Son, and he to whomsoever the Son will reveal him." One great part of his mission to earth was plainly to shew us the Father. Had it not been for the revelations of God, the world would all have been atheists.

Thos. Sir, is it not a conceded point among christians of all names that the works of nature declare the Being of a God? So I have thought; and I have heard them appeal to your scriptures for proof; as "the heavens declare the glory of God; and the firmament sheweth his handy work." ps. 19. But I acknowledge the texts you have quoted contradict this, and such as speak the same ideas. But contradictions are not uncommonly found in your scriptures.

Pet. This last sentiment is denied, and at a proper time, I shall challenge an investigation, and pledge myself to prove the contrary. But not to wander from the point in debate, I acknowledge that many, yes, the generality of christians, have plead the cause of infidelity, in advocating the doctrine, that God is known by the works of creation.—It is true, "the heavens declare the glory of God" to those only who have been taught that there is a God. This truth has been handed down from the beginning, from generation to generation so clearly, that it is doubted whether any nation is entirely ignorant of it. But, my neighbor, we need not bewilder ourselves by abstruse speculations on this subject, let us humbly learn of Jesus, the Messiah, the great Teacher come from God. He will resolve every doubt, and lead us into all truth—into the truth that shall make us free.

Thos. I cannot believe in him as a teacher come from God, and therefore cannot come to him for instruction. Did I believe this, no consideration whatever would prevent me from acknowledging and obeying him. But I must have evidence of this fact, before I can believe it.

Pet. Nor could I believe it without evidence. Indeed if we had not evidence that Jesus was the Christ, the Son of God, I should be ashamed to acknowledge him, and blush to require an

other to believe on him. But we lack not evidence of this heart-cheering truth—evidence sufficient to establish this truth in the minds of all honest, attentive persons.

Thos. Pray, sir, produce this evidence. I think I am honest, and will be attentive. I acknowledge my present belief affords me but little comfort: it cannot conduct me through the errors and glooms of death and the grave—a hereafter—an eternity often roll tremendously before me. I am in doubt; and the very doubt creates unhappiness. If Jesus be the Son of God. I must confess, it is a tremendous truth, in which our best interests are involved.

Pet. You. doubtless, admit that a person, called Jesus Christ did live in the days of Augustus Cæsar.

Thos. This fact cannot be doubted; it has always been admitted by his friends and foes. None ever denied this. As well might we deny that such a person as Julius Cæsar ever lived.

Pet. Will you admit that the books of the New Testament were written by the persons, whose names they bear as their authors?

Thos. This needs proof, without which I cannot admit it as a fact.

Pet. Here is the New Testament—we inquire whence did we receive it? By whom was it written? and when was it written? Let us ascend the stream of time till we come to the period, in which it purports to have been written.—This book existed doubtless in the days of King James, by whose order it was translated. If we ascend the stream to the Reformers, it existed then; for it was translated by Luther, and this translation has ever since been acknowledged his. We ascend higher to Julian the apostate, who in the year 363 wrote three books against the christians. He expressly names Matthew, Luke, Mark, John and Paul, as the Apostles of Jesus. He makes quotations from them in order to expose what he calls "silly and ridiculous matters."—I will give you one example of his quotations from Paul: 1 Cor. 6, 9—11. "Be not deceived; neither idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And you are not ignorant, brethren, that such were you also. But ye are washed, but ye are sanctified in the name of Jesus Christ." He then scoffingly remarks—"You see they were such, but they had been sanctified and washed, having been cleansed and scoured with water, which penetrates even to the soul. And baptism, which cannot heal the leprosy, nor the gout, nor the dysentery, nor any other distemper of the body, takes away adulteries, extortions, and all other sins of the soul."*

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*What a pity that professed christians in this day, should join this infidel blasphemer in scoffing at baptism for the remission of sins!

We ascend still higher to the days of Porphery in the year 233. These books then existed; for he wrote against them, and makes abundant quotations. He never presumed to deny the facts stated in them, but like others endeavored to bring them into ridicule. We ascend to Celsus. He wrote a book against the christians in the year 176, entitled the "True Word" To this book Origin replied particularly. He repries to about 80 quotations of Celsus taken from the New Testament. Celsus never denied any fact stated in this book, but endeavored to weaken their force by mere scoffs, and sophistry.

We still ascend to Lucian in the year 117. He was an opposer of the Christians. In his written account of Peregrinus, he acknowledges that Jesus was crucified in Palestine and was founder of Christianity and Master of Christians. I have only adverted to the testimony of the bitterest and earliest enemies of Christianity. They all confirm the fact that these writings existed in their day, and that their authors were acknowledged then as we have them now—they never presumed to deny the facts stated in these writings, but endeavored to invalidate or ridicule them.

We now rise to those, who lived in, and near the Apostles time, as Barnabas, Clement, Hermas, Ignatius, Polycarp, and many others—whose frequent quotations from this book, prove that these writings existed at that time, and were considered a true testimony of facts. I need not produce quotations from these writers; but only refer you to them. You will find them in Lardner, and Paley's Evidences, and in Campbell and Owen's debate. None can reasonably doubt, after having examined these authors that these Scriptures were written by the authors to whom they are ascribed. This admitted, we then have just and true *data*, from which to establish the truth that Jesus is the Son of God, and Savior of the world.

Thos. I am constrained to admit that your Scriptures were written by the authors to whom they are ascribed, and at the times specified. Now, sir, I am prepared to attend to the evidence you promised, to prove the fact, that Jesus is the Son of God—the Great teacher sent from God.

Pet. I shall begin with prophecies, made and written many ages before their accomplishment, which prophecies were literally fulfilled, at the times and places foretold. Passing over many prophecies of nations, kingdoms and empires, which have been literally fulfilled, I shall confine myself to those only, which refer to the Messiah. These prophecies give us a concise history of the Messiah promised—his mission and the purposes of it—the very time and manner of his coming into the world—the place of his birth—his miracles—his persecution and death—the most minute circumstances of his death—his burial with the rich—his resurrection and ascension to heaven—and the consequent glory of his kingdom, which he was to set up, and which was to continue forever. These prophecies, you will acknowledge, are

found in the Jewish Scriptures, and their exact fulfilment in the New Testament.

This proves that the prophets, who foretold these events were divinely inspired; and that he, of whom they spoke, was the Messiah, sent from God.

Thos. My dear sir, prove to me that these prophecies did exist prior to their fulfilment, and I will admit the force of your argument. These prophecies may have been fabricated after the events are said to have taken place; or they may have been interpolated by designing men. Could I be convinced of their existence anterior to the events, I must admit, and believe, that Jesus is what you profess him to be.

Pet. That they did exist, anterior to the events, can be easily proved. I know of none, who denies the account of Josephus, the Jewish Historian, with respect to the translation of the Hebrew Scriptures into the Greek by the order of Ptolemy Philadelphus, and effected by the 70 or 72 learned Jews, chosen by the high priest at Jerusalem. This translation is called the Septuagint. It was in Ptolemy's Library, and has been extant ever since. It contains all the prophecies of the Hebrew Scriptures. As this translation existed near 300 years before Christ, therefore the prophecies respecting him existed that length of time, at least, before the events. This is sufficient for our purpose. Scepticism would blush to deny that in the reign of Augustus Cæsar, there was a universal expectation, that a mighty and divine person was about to visit the world.

This high expectation was not confined to Judea, but was also indulged by the nations around. Now we ask, what could have given rise to this expectation? It is a question unanswerable, but on the ground of a prophecy, or premonition of such an event. Daniel's 70 weeks were now expired, when Messiah should appear. This was the only ground of that expectation, and therefore the prophecy antecedently existed.

It is a truth that many false Messiah's rose up about the same time, and deceived and drew after them many followers If no true Messiah had been expected, what could have induced these deceivers to make such a pretension? What could have induced the people to listen to them, and admit their pretensions good? Surely, my friend will acknowledge the difficulty, if not impossibility, of answering the questions satisfactorily on any other ground, than that of prophecy, that the Messiah was at that time about to appear in the world.

You suppose it possible that these prophecies were interpolations in the Jewish Scriptures. If they were interpolated, it must have been done before, or after the events. If before; is it not a greater miracle than any recorded, that designing men should insert prophecies of such unheard of events, as the mighty works, death and resurrection of a person, and all these events literally to take place according to their prediction? It cannot be admitted that such interpolations were made before the events,

therefore, it must have been after the events. By whom, we ask, were they interpolated? It will be answered, either by the enemies or friends of the Messiah Not by his enemies, for they in thus acting would condemn themselves, and justify him—not by his friends, for in making the attempt they could not possibly escape detection; so jealous were the Jews of the glory of their religion. If interpolated after the events, still the questions would occur, on what ground did the Jews look for a Messiah? and what could have induced false Messiahs to appear? and what could have induced so many to follow them? I hope I have removed my friend's difficulties and objections, and that he does now admit the fact that the prophecies respecting Messiah, were anterior to his coming—were all minutely fulfilled in him, and, consequently, that he is the son of God, and savior of sinners

Thos My mind is much agitated—I begin to fear that Jesus is the Christ. If so, I am undone.

Pet. If so, rather say—I may rejoice in the hope of eternal life.

Thos. May I still indulge in the idea that you are my friend? and may I hope a continuation of your instruction hereafter? I wish to mature and examine the subject of our conversation alone. Farewell.

B. W. STONE, Editor.

TO BE CONTINUED.

WHAT IS THE GOSPEL?

All christians are agreed, that the New Testament reveals the solemn, important and interesting truth, that there is something to be believed and obeyed, without which none, who have access to it, can enter the Kingdom of Heaven. Whatever that be, every person must be introduced into the kingdom, upon the same faith, and upon the same obedience.

Jesus himself declared, Mark 16th, 15 v. that he who believes and is baptised shall be *saved;* and he who believes not shall be *damned* or *condemned.* Those who give credit to the Bible, as of divine authority; and who regard the sayings of the King of Kings, and Lord of Lords, will feel the deepest solicitude to ascertain that, in reference to which, the Saviour made the above recited declaration. On the one hand there is happiness; on the other misery. There is no escape—no refuge, with those, of whom can be predicated, belief and unbelief. Most assuredly, that is important, on which are suspened, life and death. If, after exciting the greatest interest by thus suspending life and death, happiness and misery, the saviour of his Apostles, had left the human family in the dark, or had professed ignorance, in relation to what was to be believed and obeyed, the hearer or reader would have esteemed it as unworthy of credit; or if he believed the statement, unexplained, it would have but tantalized him, and sunk him into the depths of despondency.

All must conclude, that in a matter of so great magnitude, it must be written as with a sun-beam. What then is that which all must believe, and obey, to enjoy the promise, or assurance of present salvation; for that is the salvation spoken of, in this connection.

We are convinced, that the scripture ascertains this subject beyond cavil or doubt; and to present the subject in the proper order, let us refer to the commission and explanation, given by the Saviour to his Apostles, previous to his ascension.

In the 28th chap. of the testimony of Matthew, and at the 8th verse, we have this record, "And Jesus came and spoke unto them (i. e. the eleven) saying, all power is given unto me in heaven and in earth; go ye therefore, and teach all nations, baptising them in (more properly, *into*) the name of the Father, and of the son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Here we find authority, communicated to teach all nations; necessarily connected with it, and dependent on it, a most interesting and indispensable action which was to be performed. You will readily grant, that here is *one* act of obedience, required by the Saviour. But the mind is still in doubt as to the thing to be believed, in order to entitle to this act of obedience, let us appeal to the testimony of Luke. In the 24th ch. and 46th verse, we have this record—"Thus it is written, and thus it behoved Christ to suffer and rise from the dead, the third day; and that *repentance* and *remission of sins* should be preached in *his name*, among all nations, beginning at Jerusalem."

John, in the 20th ch. and 22d v. has this record, "And when he had said this, he breathed on them, and said unto them, (the disciples who believed on him) receive ye the Holy Spirit; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained."

So far we have seen that he claimed all power or authority in heaven and in the earth. That repentance and remission of sins *in his name* should be preached among all nations; and those taught were to be discipled, baptising (or speaking in pure English, *immersing*) them into the name of the Father, Son and Holy Spirit.

We have thus, a gospel, or glad tidings, revealed, as lucid as the sun in its meridian splendor—worthy the attention of all rational beings—calculated and adapted to impart a joy beyond the power of language to express. Should any person yet have difficulties, we call upon John's testimony again. In the 20th ch. 31st verse, he thus writes, "But these (miracles or signs) are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name."

If those attestations be insufficient, every person will acknowledge, that the apostles understood what the saviour intended

by those declarations; and that, as honest and inspired men, their practice corresponded with what they had been taught.

Then things being admitted, let us refer to the sayings and doings of the Apostles. On the day of Pentecost, the reign of Heaven commenced. The King having been crowned and glorified, and the reign having commenced, there was, of course a Kingdom, into which admittance might be had. A vast concourse of people having assembled, to witness the stupendous miracle, which had just taken place, in the miraculous gift of the Spirit, and many were confounded. Peter stood up with the eleven and having explained, and confirmed from the Prophets, what they then witnessed, he thus concludes, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "When they heard this, they were pierced in their hearts, and said unto Peter, and to the rest of the Apostles men and brethren, "what shall we do?" All will acknowledge that they believed Peter's affirmation, that Jesus, whom they had crucified, was now made both Lord and Christ. What to do, they had never yet been told That important secret was in the bosom of the Apostles—was committed to earthen vessels—and had never been revealed to the world As Jews, if their law had provided a remedy, they never would have sought an answer from the Apostles.—But their law was as silent as the grave, in which Jesus had lain.

Peter has the honor of opening the door into this Heavenly Kingdom. He tells them, "repent (or rather reform) and be baptised every one of you, in the name of Jesus Christ, for the remission of (your) sins, and you shall receive the gift of the Holy Spirit; for the promise is to you and your children," &c.

We design to pursue this subject and make it so plain, and so to present the testimony, that a child may detect the impositions of the learned Doctors of Divinity.

Here let us call to remembrance again, what Jesus said. "He who believes and is baptised, shall be *saved;* and he who believes not shall be condemned." Every one, who discredits or rejects the glad tidings or gospel, shall be condemned; and *vice versa*, whoever believes and obeys it, shall be saved.

Peter, in the first gospel sermon ever preached, after the reign of Heaven commenced, fully explained the whole matter. Now was disclosed what the Saviour designed, when he said to the Apostles, whosesoever sins you retain, they are retained, whosesoever sins you remit, they are remitted. By authority of the Lord Jesus, he commanded them to be immerced for the remission of sins, that they might receive the gift of the Holy Spirit." &c.

Those who gladly received the word and were immersed, received the remission promised; whilst those who rejected the counsel of God, had their sins retained. On that illustrious day, three thousand were *saved*, or had their sins *remitted;* and they received the Holy Spirit, for, or in order to holiness of life.

The practice of Peter corresponded precisely with the authority and instructions given him; and in pursuance to the power with which he was endued on that day, by the miraculous gift of the Spirit.

In this matter, there is no conflict in the testimony of the Apostles—but there is a perfect agreement. Truly the miracles were wrought and written, that you might believe, that Jesus is the Christ, the son of God; and that believing you might have life through his name. The miracle wrought, gained the audience of the people on the day of Pentecost. Peter explained it to them, and proved, that Jesus, whom they had crucified, was the son of God, the promised Messiah, the savior of sinners.—They believed and were immersed for salvation or remission of their sins; and the promise of the Lord was fulfilled and confirmed—He who believes and is immerced, shall be saved, &c. Those who refused to submit, remaind unpardoned, and could not enjoy remission or present salvation.

We forbear for the present, expecting to pursue the subject in future numbers. We would add, for the benefit of the young christian.—When you hear the Calvinist or Armenian insisting on their peculiarities, ask them to point out the promise connected with the belief of their Calvinism or Armenianism. Is the promise of life and salvation connected with it? If not, of what service are their opinions? &c.

J. T. JOHNSON, Editor.

TO BE CONTINUED.

EXTRACT FROM MR. MONTGOMERY'S SERMON.

"Incidents trifling in themselves often leave deeper impressions of religious truth and moral feeling, than folios of divinity. A single wild flower may afford more instruction than a volume of philosophy; and a beautiful landscape may have a greater tendency to raise the soul to God, and expand the affections towards man, than all the contents of a library. These sentiments were particularly awakened in my mind one day during the abundant autumn of the year 1827. I had just been reading two small tracts which were circulated with amazing zeal through several Presbyterian Congregations in Ulster. They were principally composed of glaring perversions of Scripture, rude invectives and arrogant assumptions, and the most shocking misrepresentations of the religious tenets of those ministers, who had been bold and honest enough to resist the anti-christian usurpation of the great northern Synod. However, there was some ground for at least one accusation which they urged against us. One of them charged us with not believing that our heavenly *Father* is a 'God of vengeance,' and the other with not admitting, that he is 'a God of undistinguishable wrath.' And this slowness of belief was alledged to be the fundamental and prevailing error of the Unitarian system. Still agitated by the recollection of the distressing scenes which I had lately witnessed in the Synod

of Ulster, disgusted with what I had just read, and rendered gloomy by the dark clouds of bigotry and intolerance, which I perceived rapidly gathering over the Presbyterian Church, I walked out in the afternoon, and ascended a neighboring eminence, to seek refreshment for my spirits. It was a glorious day. The sun was bright in the unclouded heavens; an industrious and flourishing town lay at my feet; on one side the sea was studded with sails conveying an interchange of blessings from land to land; and on the other side, far as the eye could reach, 'the fields were white unto the harvest.' My walk was cheered by the exhilarating sounds of the peasants, employed in collecting the abundance of nature; the cattle were reclining in peace, or browsing upon the green pastures; myriads of sportive insects were spending the short day of their happy existence around me; and, wherever the eye could turn, the special blessing of heaven seemed to have decended upon earth. Oh! how different did the character of God appear, in the bright and happy world around me, from that in which he was represented in the wretched publications to which I have referred! Standing in the glorious temple of nature, my heart instinctively arose in aspirations of gratitude to 'the Father of mercies;' and ten thousand volumes could not have convinced me, that the Author of all the munificence and enjoyment which I beheld, was 'a God of vengeance and unextinguishable wrath.' I reflected too, at the same moment, that it is not alone in the fair and sunny world we are enabled to trace the lines of infinite benignity. I had seen the father of a numerous and helpless family lying in the last stage of a hopeless and afflictive disease: I had spoken to him, as it became my office, of a benevolent Saviour —of the gracious and paternal character of God—of the widow's stay and the orphan's friend—of a future life and a judgment tempered with mercy. And when our hearts and our spirits had ascended together before the throne of grace in humble confidence and fervent prayer, the fixed gaze of despondency was passed away, the calmness of perfect resignation sat upon his brow, the beam of hope illumined his sunken eye, and his whole countenance seemed to say, 'Father, thy will be done!' Oh, how deeply did I feel at such a moment, that the blessed Being who thus pours balm into the wounded spirit, and connects the most afflictive sorrows of humanity immediately with its highest and holiest hopes, is not and *cannot be* 'a God of vengeance and unextinguishable wrath!'

When, after viewing such scenes and cherishing such reflections, I returned to my happy home, with far different feelings from those with which I had left it; and when I was welcomed by the smile of undissembled affection; and when the prattle of my little ones fell upon my heart, refreshing as the dew from heaven upon the thirsty fields,—I did not, I *could* not believe, that all I had witnessed, and all I felt, flowed from the dispensations of 'a God of vengeance and unextinguishable wrath!' No

my fellow Christians; no. Creed-makers and their victims may attempt to disguise the benignant countenance of the Deity, in frightful mask of their own selfish and vindictive passions; but the whole animated creation rises up to expose the impiety of the counterfeit, and every unperverted feeling of the human heart revolts from the unlovely object of sectarian veneration."

RELIGIOUS CURIOSITY.

The failings of others should remind us of our own liability to err and to be deceived; and lead us to a critical examination of our faith, canscience and character. The failings of others appear very disagreeable in our eyes; should we not inquire, whether we are not in a similar condition, and regarded with similar feelings by somebody else, and with equal propriety?—And let us remember that we have but little time to examine and criticise the religion of others, while we are destitute of it; or are not truly and decidedly pious ourselves.

This I consider one of the great evils which spring from the multiplicity of sects and societies in every town. The thoughts of many will be most employed, when they should be the least, on things and persons out of themselves. We are turning about, when we should be looking at home; looking behing upon the multitude, when we should be looking forward, our eyes fastened on Jesus, our hearts engaged in our duties to him. We are following with inquisitive gaze some frail mortal, when we should follow Christ: critically observing how badly others perform their duties, and omitting our own altogether We think of every body's religion but our own. We talk of their being anxious, and we are careless; of their being serious. and we are light and trifling; of their being thoughtful and we are giddy and dull; of their repentance, and our sins are forgotten; of their *multiplying* their means of grace, and we misimprove those divinely appointed; of their bestowing increased attention to religion, and we stand still or make slow progress; of their professing themselves disciples of Jesus, and we are full of excuses; are backward, and delay. Do we not, sometimes, almost forget that these are things in regard to which we should not be spectators and lookers on, without any reflection or self-consideration?

Whatever others do, let us try to do our duty, and to do our best. If they abuse their gifts and light, so will not we. If they neglect or pervert religion, they shall not tempt us to do likewise. If they cling to what we deem error, we will show our attachment to the truth, and will not hold it in unrighteousness. If others make a mock of sin, we will not follow the example. If they are impenitent, we will not remain loaded with guilt; but seek, through the grace of God in Christ Jesus, pardon and a reformed life. If they are going on sinful, sinning and indifferent, we will no longer bear them company downward; but strive by the weight of our good influence to turn their thoughts towards heaven. Whatever course they may

take, we will make it our care to follow him, and him alone, who is the way and the truth and the life.

While some have their extravagances and excesses; and others their defects; while some err on this side, and some on that; may it be our prayerful and constant endeavor to keep in the path of life, and wisdom, and peace. We will try to have all their goodness with none of their evils. all their excellences without their faults; all their truth unmixed with error; all their piety and virtue. separated from delusion and sin. We will study to shun what seems to be wrong in any one, and to copy what is right; so that they may be continually as either beacons or guides; and that both their vices and their virtues shall help us on to heaven and glory. We will endeavor to show a becoming earnestness in, and attention to, all that can properly be called religion, piety and virtue. In these things we will show ourselves interested and active friends of God and to Christ: and much and steadily devoted to our own spiritual improvement and salvation.—*Christian Register.* F.

West Florida, Walton County. Jan. 21, 1832.

Brother Stone—Is man a natural sinner? The reason why I propose this question, is, because it is considerably agitated in this part of the world. There are two preachers labouring here. One says the nature of man is not sinful, but his practice is; and that sin is a voluntary act of the creature. The other stands opposed and contends that we are sinners by nature. I will give you his arguments verbatim, as written, and delivered by himself:

1 "I believe, says he we are sinners by nature, because "the natural man receiveth not the things of the Spirit, for they are foolishness to him," &c. 1 Cr. 2 14.

2. I believe we are sinners by nature, because it is said, Isai 1 4, "we are the seed of evil doers."

3. I believe, &c. because it is said, 1 John, 3 10, "By this are manifest the children of God and the children of the devil.

4. I believe. &c. because it is said, "Every man shall know the plague of his own heart," 1 Kings 8 38.

5. I believe, &c. because of 2 Cor. 6 14 15—Chap. 2 2 3 5. Rom. 9 8—Rom. 1 28—31; Gen. 6 5—ps. 10 4—11; Matt. 15 18 19—ps. 5 9—John 5 19—Matt. 23 27.

Your attention to this our request, to give us your views on this subject, will confer a considerable favor on some of your subscribers in this part of the world, and, perhaps, in other parts also. BARNABAS.

REPLY.

We feel under obligations to attempt the relief of every honest mind, laboring under any difficulty, especially that of religion. The subject of human depravity (so called in common phrase) is a subject on which the christian world has widely differed—

it has been the cause of much altercation, and is yet far from being settled.

With diffidence we approach the subject. We will inquire, in the first place, what is sin? The Westminister divines answer the question, "Sin is any want of conformity unto, or transgression of the law of God." Now as the sum of the law is supreme love to God, and love to man with correspondent actions—it will follow that infants and idiots are guilty of sin, because they are born with this want. This doctrine was doubtless designed to prove guilt on such beings; but it will equally prove that beasts, trees and rocks are guilty of sin, for they are all destitute of this conformity to the law. Waiving the opinions of erring men, let us hear the dictate of inspiration. John says, "Sin is the transgression of the law"—James says, "To him that knoweth to do good, and doeth it not, to him it is sin"—These Apostles plainly speak, that none can be guilty of sin, but voluntary agents and such as know what is right and wrong.

A sinful nature, is, a nature in which sin dwelleth, or a nature full of sin or polluted with sin. Sin, all acknowledge to be a moral quality; and how a moral quality can exist in any thing but a moral agent is an insolvable mystery to us, and we think to the world; because it is no where revealed in the scripture. Man consists of a soul and a body. Holiness is to love God with all the heart and our neighbor as ourselves, with a correspondent walk. To love God implies a previous knowledge of God; for we cannot love or hate an object unknown. To know God implies the pre-existence of a being capable of knowing God. Hence it follows that man existed before he knew God—he knew him before he loved him—and he loved him before he was holy. Holiness, therefore, is no essential part of human nature for human nature existed before it was possessed by man.—Neither is sin, the opposite of holiness, part of human nature; for human nature existed before it. Holiness and sin are the products at exercises of human nature—in other words, they are moral qualities of human nature. Human nature was made, neither sinful nor holy, but *good*, like all the works of God. If sin or holiness were essential, or con-created parts of human nature, then would human nature be incomplete without them. But it has, existed, does, & forever will exist without either. We know it originally existed in our first parents without sin—it existed in the Savior without sin, and will eternally exist in all the redeemed without sin. Human nature originally existed in Adam without holiness; for, as before shown, he must have existed before he knew and loved his God—human nature exists entire in all Adam's unredeemed children without holiness; and it will eternally exist without holiness in the finally lost and impenitent. But I need not attempt to prove that sin and holiness are moral qualities—I think this point is universally conceded in the present day of investigation. If holiness had been a con-created part of human nature, then would mankind have been

holy from necessity; they could not sin unless their nature were physically changed. Had sin been a con-created part of human nature, then mankind could not be holy unless their nature were physically changed. They must sin from necessity. It is from ignorance, or inattention to this plain truth, that we hear so much of the physical operations of the spirit, by which human nature is changed, physically changed—New powers infused, as a moral taste—vivid perception, &c.—and also powers and faculties removed. All this mystic system has grown out of this prolific soil of error.

Admitting then, that sin and holiness are moral qualities of human nature, formed by the exercise of human nature; and admitting that they are not physical parts of human nature, we will proceed a little farther. According to the purpose of God, he ordained that *kind* should beget its *kind* and nothing more. According to this decree, Adam begat a son in his own likeness; human nature begat human nature, and nothing more. Now as sin and holiness are not parts of human nature, Adam's son when born was neither sinful nor holy—but mortal like himself. It was born under the reign of death, as are all others, by reason of his transgression. "By man came death; by man came also the resurrection of the dead. For as in (or by) Adam all die, even so in (or by) Christ shall all be made alive (raised from the dead) 1 Cor. 15 21 22.—"Therefore, as by the offence of one, judgment came upon all men to condemnation (to natural death, for dust thou art and unto dust shall thou return,) even so by the righteousness of one, the free gift came upon all men unto justification of life" (to the resurrection from the dead;) for all great and small shall be raised to natural life. For as by one man's disobedience many (*hoi polloi* the many) were made (*constituted*) sinners; so by the obedience of one many (*hoi polloi*, the many) shall be made (*constituted*) righteous." Now it is not the fact that *ths many*, or all mankind are really made morally righteous or holy by the obedience of Christ; therefore we cannot conclude that *the many*, or all mankind are really made morally sinful by the disobedience of Adam. They were constituted sinners, or treated as such, because they were condemned to die. So shall (it is in the future tense) all men be constituted righteous, or treated as righteous, because they are justified to life, or raised from the dead, and thus delivered from the condemnation brought on them by the first transgression. Rom. 5 18 19.

As soon as Adam's fallen children are born, we discover them under the power of death. Their first cry is extorted by the stroke of death. Something is administered to the wailing infant to quiet the pain or uneasiness occasioned by death. But death is one of the three things that cannot be satisfied; it always cries, "give, give." The child grows up to the years of reflection, when it is capable of knowing good and evil, say to three, four or five years of age. Till this period, it had been

entirely sensual; the mind was governed entirely by fleshly inclinations, and indulgencies—its sole propensity was to fleshly objects. Good and evil are now presented, and he is taught what is right, and what is wrong. To indulge in that carnal object presented, he is taught, is sinful—that the opposite course is right. How strongly inclined is he to choose the wrong! the whole current of his fleshly nature bears him to it. When he commits the evil, he now commits sin, for "to him (old or young) that knoweth to do good, and doeth it not, to him it is sin," Jas. 4 17. He now becomes guilty, and feels the pain of heart proceeding from condemnation. Thus he grows up, following the flesh, yielding to its lawless propensities, and hardening himself against the remonstrances of truth, and by these means becomes exceeding sinful. Sin becomes so confirmed, that Paul calls it a law, and this law having its very seat in the members of the body, or in the flesh; and standing in opposition to the law of the mind. Rom. 7 23, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The law of his mind approved of things more excellent; but the law of the flesh counteracted and prevailed. Still he was borne down to the gulf of ruin. He cries out in distress, "O wretched man that I am! Who shall deliver me from the body of this death!" this mortal body, under the power of death—this body in which sin has fixd his seat, and dwells the uncontrolable monarch of soul and body! All are silent; no deliverer on earth answers his inquiry; when sinking in despair, the gospel reveals a Savior, mighty to redeem—he believes and obeys, and instantly cries out, "I thank God, through Jesus Christ, (by him there is deliverance.) So then, do I with the mind serve the law of God, but with the flesh, the law of sin?" No, no. I am free from sin; "For the law of the spirit of life in Christ Jesus, (the gospel) hath made me free from the law of sin and death," therefore I walk no longer after the flesh. "The old man is crucified, and dying gradually." I now keep my body under, and if faithful shall ultimately be delivered from the last remnant of mortality, and be immortal like my Lord.

I have been thus particular to show that mankind are not *natural sinners*, but become such by voluntary acts, or transgression of the holy law of God. I shall defer the consideration of the scriptures, adduced against this doctrine for the next number of the Messenger.

B. W. STONE, Editor.

Query, proposed by brother Benjamin Cassell of Lexington.

Is the new translation of Tit. 1 6 correct, in putting *believing* children, instead of *faithful* children?

Ansr. I find in the Greek Testament the same word *pistos*, *faithful*, between 50 and 60 times used. It is translated *believ-*

ing but twice; as 1 Tim. 6 2, and Jno. 20, 27. In all the other places it is translated *faithful*, it is applied to God; as "God is faithful who hath called you," 1 Cor. 1 9—10, 13. 1 Thes. 5, 24—2 Thes. 3 3. Heb. 10 13—11 11. 1 Pet. 4 19. 1 John 9.

2. It is applied to Jesus Christ. 2 Tim. 1, 13. Rom. 1 5—3, 14—19, 11.

3. It is applied to ministers of the gospel, and to the saints commonly Matt. 24 45—25 23—Luk. 12 42—19 17—16 10, 11 12—Acts. 16 15. 1 Cor. 4, 2 17—7 25. Gal. 3 9. Eph. 1 1, 6 21. Col. 1 2, 7—4 9. 1 Tim. 1 22—3 11—5 2. 2 Tim. 2 2. Tit. 1 6. Heb. 2 17. 1 Pet. 5 12. Rev. 2 10, 13—17 14.

4. The saying, or word of God is called faithful. 1 Tim. 1 15. Tit. 3 8. 2 Tim. 2 11. Tit. 1 6. Rev. 21 5—22 6.

It is evident that *pistos* when *applied* to God, or to Jesus Christ, or to the word of God, cannot be translated *believing* according to common sense. And it will be admitted, that when the same word *pistos* is applied to men in every case above cited, the translation *faithful* is better, and should be used. Even one of the two cases, where, in the old translation, the word *pistos* is translated *believing*, it would have been as well to have retained the common rendering of the word, *faithful*, as 1 Tim. 6, 2. "And they that have believing (*pistos*) masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful (*pistoi*)." Indeed we are constrained to think, that the word should be rendered *faithful* in each occurrence of it in the text.

The new translation of Tit. 1 6, *believing children*, has but one text in the New Testament to support it, which is Jon. 20 27. The following clause of the text in Tit. 1 6, seems plainly to show that *pistos* applied to the children, means such as are accused of riot or unruly." If none were to be bishops, but such as have *believing children*, how few can be found to fill that office? How many useful bishops would be deposed? Paul explains what he means by the *faithful children* of a bishop, 1 Tim. 3 4, "One that ruleth well his own house, having his children in subjection with all gravity, (For if a man know not how to rule his own house how shall he take care of the church of God?) 0 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well."

Query 2nd. by the same person. "What would have become of your Irish neighbor, if a messenger had taken him back to England, before he took the oath of allegiance? And if the unbaptised believer should be taken off by death, would he not be in the same condition as respects another world?

Ansr. With respect to my Irish neighbor, I know not what would have become of him, only while in England, he would not be in America. But with respect to unimmersed believers, I have frequently stated my opinion, that, if they were ignorant of the duty of baptism, and were honestly endeavoring to please God, they will ultimately arrive into the kingdom of God and

be eternally blessed. But should they believe it to be their duty and yet live and die in disobedience, I cannot indulge the pleasing hope that they will ever arriva there.

F W. STONE, Editor,

QUERIES BY ELD. SAMUEL ALLEY, OF INDIANA.

1. Did Adam die the same day he sinned?
2. Did he die a temporal or spiritual death on that day?
3. Was Adam at that time the head and representative of all the world?
4. Did all, that God promised should come on Adam, come on all his seed?
5. Are dying infants saved through innate rightousness, or through the all redeeming blood of Christ?

ANSWER.

Que. 1. Did Adam die the same day he sinned?

Ansr He certainly did in the sense the Lord meant he should; or else his word failed. The common translation is, "In the day thou eatest thereof thou shalt surely die." The marginal reading is by all the learned acknowledged better, "In the day theu eatest thereof dying thou shalt die." This reading completely disinvolves the subject of every difficulty. For on that very day he began to die, and continued to die till the last thread of life was cut, some hundreds of years afterwards. Hence the Lord said when he pronounced the curse, promised to disobedience, (and this we must consider the meaning of that curse) "In the sweat of the face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken; for dust thou art and unto dust shelt thou return," Gen. 3 19.

Que. 2. Did he die a temporal or spiritual death on that day?

Ansr. His soul and body were not separated on that day, nor till some hundred years after did this event took place; yet he died on that very day a temporal death, having become mortal, and having begun to suffer labor and pain. He was dying daily. So said Paul in his sufferings. "I die daily"—yet his soul and body were not then separated by temporal, or natural death." Spiritual death is the alienation of the soul or spirit from God, occasioned by sin and guilt; and which prevents communion between the soul and its God. This death did Adam experience the very day he sinned; and this death do all his children experience who sin against God. This was not the curse promised, but the consequence of it. For if it were the curse promised, then universal restoration must follow, for. Paul to the Rmans 5th chap. proves that the justification by Christ is co-extensive with the condemnation by Adam. But it is evident from this whole chapter, and 1 Cor. 15, that Paul referred to the reserection of the body only—to a justification from that condemnation to natural death, brought upon the world by the one transgression of Adam.

Que. 3. Was Adam at that time the head and representative of all the world?

Ansr. This query I cannot answer, because I find nothing said about Adam at any time being the representative of any body. That he was the natural head of the world, is incontrovertable, as any man, who has a family of children, is the head of that family. This man before he became a faither, by evil practices, may have contracted a disease, which he might communicate to his children and subject them to pain and death. This did our first parent. He by sin, became mortal, and brought mortality and death upon all his children; for "who can bring a clean thing out of an unclean? not one;" Job 14 4. This text refers to the very point of which we speak. A system of divinity has been conjured up by the wisdom, rather by the folly of man, and based upon the figment of the first and second Adams, being representatives of mankind—and that what was done and suffered by each of them, is considered as done and suffered by those whom they represented. Hence the doctrines of imputed sin and of imputed rightousness—of universalism and particular and sovereign election—of universal and partial redemplion, &c. Through the whole modern system, these doctrines are interwoven; and deformed would the system appear without them. Neither is Adam nor Christ any where in the scripture called a representative? A representative is one chosen by those, whom he represents. But did Adam's posterity choose him to represent them? No: they were not in being. Did the elect choose Christ to represent them? No; they were not in existence. If they were representatives, by whom were they chosen? There can be but one answer; God himself chose them. They were then properly representatives of God. We acknowledge that Christ was properly God's representative—he spoke and acted in his name. Had he spoken and acted wrong, that could not be imputed to us for condemnation, but to him only whose representative he was. This may be called speculation; but it grows out of a speculative system; and is designed to leade its advocates to examination.

Que. 4. Did all that God promised should come on Adam, come on all his seed?

Ansr. Yes: all the evil promised did come upon them; as is evident from the preceding remarks.

Que. 5. Are dying (dead) infants saved through innate righteousness, or through the all redeeming blood of Christ?

Ans. Infant salvation, and innate rightousness, are not found in the scriptures. I know nothing about them. That infants will be redeemed from death, or raised from the dead, is admitted to be a scriptural truth—and that they shall be forever blessed, is the charitable *opinion* of all, who do not believe in the doctrine of elect infants; and that they shall be redeemed from death by the blood of Jesus, none can doubt; for if Jesus

had not died, he could not have been raised from the dead—and if he be not risen, none will ever rise from the dead—they must, small and great, be forever under the power of death.

W. B. STONE, Editor.

QUERIES PROPOSED BY DR J. P. ANDREWS PF CINCINNATI.

Those proposed by him respecting infants we consider out of out province. We wish to confine ourselves, and our remarks to what the scripture says. But to what follows we feel bound to give an answer.

Query 1st. Has the sinner a right to pray before immersion?

Ansr. The query is sufficiently curious; yet it is evident that Saul of Tarsus and Cornelius prayed before immersion; and their prayers were heard. They were not blamed for thus acting. It is written, "Whoever shall call upon the name of the Lord shall be saved." The Publican prayed before immersion, and was heard, Luk. 18, 10. Lydda prayed before she was immersed. Acts 16. The Syrophenician woman, and many others, are recorded as praying before immersion, and heard and accepted. It is hoped our brother has no doubt on this subject. For the sake of others he wished our answer. This may be considered also an answer to his two following queries: "If he has a right to pray, for what may he pray? and by what authority? He may certainly pray for salvation, for daily bread, &c. and this by divine authority.

Que. 4. Is not the practice of inviting mourners to come forward in our congregations, and to join with us in prayer, not only unauthorized by the word of God, but also contrary to its letter and spirit?

Ans. It is true, we have not a scriptual warrant for such a practice; nor have we such a warrant for many things we do in worship, which we know are acceptable with God, and blessed to his people. I am very far from thinking that the practice alluded to, is contrary to the letter and spirit of the gospel; for if it were we cannot conceive how God should have blessed so many in the practice of it. Many things are not directly authorized by the scripture, which we yet consider not contrary to the spirit of it. It was the practice of Apostolic times, to salute with a kiss; but now that is omitted, and the shaking of hands has succeeded. For this we have no scriptural warrant, yet who will contend that the practice is contrary to the spirit of the gospel? When I see good effects of truth on the assembly addressed, I address them in the language of Peter, "Repent and be baptised every one of you," &c.—but seeing no impropriety, why they should not pray before they shall be baptised, as did Saul of Tarsus, I therefore see notl ing improper to unite my prayer with theirs. I am commanded to pray for all men, the mourners not excepted. And where can be the evil in inviting such to come and unite with me in prayer? But surely every well instructed teacher will instantly urge the duty

of reformation and baptism, and that those duties should be immediately attended to by them

I am afraid that some of us, in requiring an Apostolic precept for every thing, have became like the poor negro's tree, so straight that it bends over the other side. There is more danger than is generally apprehended. I have noticed such characters. In them I discover generally an unenviable temper—a leanness and barrenness of soul—no tender compassion for brethren in error—no yearnings of soul for the unconverted—no fervent prayer for their salvation—and indeed, some doubt the propriety of praying for them at all till they are immersed. Such cold hearted professors may dream of reformation, and may boast of their progress in it—yet such must themselves reform, or else sink, and also sink, or greatly injure the good cause they espoused. What is reformation in the letter of truth without the spirit of it—the spirit of love, power, and of a sound mind? I will state a case which lately transpired among us in and round Georgetown, which has brought to our minds forcibly an argument against such reformation. A few of us, feeling for the state of God's people scattered in the dark and cloudy day, and effected with the situation of multitudes in ruin, determined to exert ourselves in their behalf. We agreed to help two brothers, J. Smith and J. Rogers, to ride and preach steadily. We proposed the plan to a number of teachers and brethren met in Georgetown and Lexington. It was warmly approved—and it was farther agreed that we should co-operate in the work. But to our shame, many have refused, requiring a gospel precept for the practice, or throwing something in our way to prevent the execution of the plan. Is this reformation? Is it not the reverse!— We urge not these brethren to co-operate with us. We are not discouraged. We are fully able, and as fully determined to assist those evangelists to support their dependent families, should all others forsake us.

B. W. STONE, Editor.

Be so good as to insert the following in the next Christian Messenger.

MOUNTSTERLING, Ky. Feb. 28, 1832.

TO THE EDITORS.

Beloved Brethren—It becomes my duty to lay before our brethren, and the public, the principle from which I acted when myself, with many reformers (so called), and many of those called Christians, met together, broke the loaf, and united in all the acts of social worship. It will be recollected that all our remarks, relative to the Christian brethren, are confined to those, with whom we have associated about Lexington, Georgetown, Paris, Millersburgh, and Carlisle. When the Christians, and the Reforming brethren united, as above named, we calculated at the time, that the captious, the cold-hearted sectarian professor, and the friends of religious systems, formed by human device, would misrepresent, and slander us. But we do not mind all this. It

is no more than we expect from such characters; and we hope we shall always be able to bear reviling like Christians, and not revile again. We do not publish this address with the hope of satisfying, or silencing our opposers; but hearing that some of our warm hearted, pious, reforming brethren, having heard many reports, and not being correctly informed on this subject, have become uneasy, fearing that the good cause of reformation may be injured by the course, which we have taken, in relation to the Christian brethren, we therefore feel it a duty, which we owe to our brethren, and to the cause which we profess, to lay before them, and the public, candidly and plainly, the principle from which we have acted, relative to this matter:—which is as follows:

When we fell in company with the Christian teachers, we conversed freely and friendly together. With some one or other of them we have conversed on all the supposed points of difference between them and the reformers, and all the erroneous sentiments which I had heard laid to their charge; such as the following:—That they deny the atonement. On this point I found the truth to be (in substance) about this; That they do not deny the atonement, but they do deny the explanation, which some give of it. At the same time, they declare that pardon and salvation here, are obtained through faith in the sacrifice, and blood of Jesus Christ. They expect, and pray for all spiritual blessings through the same medium, and hope to overcome at the last, and obtain eternal salvation, by the blood of the Lamb, and by the word of his testimony. This substantially, if not verbatim, one of the principal teachers said to me. And this, I believe, they are all willing to say, so far as I have been conversant with them. When I have conversed with them about the various speculations, upon the character of Christ, or the *modus existendi* of the Divine Being; they have said, that by the misrepresentations and violent opposition of their enemies; they had been sometimes driven into speculation on that subject. They also say, that they are not only willing, but desirous, that all speculations on that subject may cease forever: and that all should speak of the Saviour of sinners in the language of the inspired writers and render unto him such honor as did the primitive Christians. So say I. And let Unitarianism, Trinitarianism; and all other Human-*isms*, return from whence they came, and no more divide the affections, prevent, nor destroy the Union of Christians forever. Amen and Amen.

I have also conversed freely with the Christian teachers upon the subject of receiving the unimmersed into the Church, and of communing with them at the Lord's table:

They have said, that they have had, and still have (in some degree) their difficulties on this subject. In their first ouset they were all Paido-Baptists. Having determined to take the word of God alone for their guide. Some of them soon became convinced that immersion was the only Gospel Baptism; and submit-

ted to it accordingly. They went on teaching others to do likewise. The result has been, that all (with very few exceptions) belonging to their congregations in this section of country, have submitted to immersion. They have not for several years past, received any as members of their body without immersion. And with regard to the propriety of communing at the Lord's table with the unimmersed, they are determined to say no more about it; there being no Apostolic precept, nor example to enforce it. But whatever degree of forbearance they may think proper to exercise toward the unimmersed, as best suited to the present state of things, they are determined by a proper course of teaching and practising the Apostolic Gospel, to bring all as fast as they can, to unite around the cross of Christ, submitting to the one Lord, one Faith, one Immersion, and thus form one body upon the one foundation, according to the Apostolic order of things. Here I must say, that when the Christian brethren have spread the Lord's table in my presence, they did not invite* the unimmersed to participate. When the Apostle said, "let a man examine himself and so let him eat," he did not say this to the unimmersed, or those who were not in the kingdom; but to the Church of God at Corinth, the members of which, had heard, believed, and had been immersed. Acts 18; 8.

In one word, I believe that the Christian teachers, with whom I have had intercourse, teach as plainly, and as purely, what the primitive teachers taught, and require as precisely what they required, in order to the admission of members into the congregation of Christ, as any people with whom I am acquainted.

I have not written this for the sake of the Christian brethren, but for the sake of some of our reforming brethren, who seem to be alarmed, fearing that myself, and some other reforming teachers, have injured the good cause, in which we have been engaged, by sanctioning all the speculations, and errors which have been laid to the charge of the people called Christians, whether justly or unjustly. That our reforming brethren may be enabled to judge, and determine upon the propriety, or impropriety of our conduct, when we, and the Christian brethren, united in all the acts of social worship, we have thought it proper to lay before them, what we understand to be the views and practice of the Christian teachers, in the several important particulars, named above. If, in doing this, we have in any particular been mistaken, or misrepresented them, we can assure them that we have not done it designedly; they will, therefore, have the goodness to correct the error, and pardon me.

On the other hand. If the above named views of the Christian brethren be correct, I would then ask any brother, what law of Christ is violated when we break the loaf together? Or when we meet with those on the kings high way, who have been immersed upon a profession of their faith in the Lord Iesus Christ, and

*Nor debar them.—Editors.

are walking in his commandments, by what rule, found in the New Testament, could we reject them, or refuse to break bread with them! It may be asked, if the people, called Christians, who have ceased to speculate upon the character of Christ, have given up their Unitarian opinions? And may it not as well be asked, have they, who speculate upon the character of Christ before they became reformers, given up their Trinitarian opinions? To both these questions I would answer; I do not know, neither do I care. We should always allow to others that which we claim to ourselves, *The right of private judgment.*

If either Christians, or reformers, have erroneous opinions, they never can injure any person, provided we all have prudence enough to keep them to ourselves. Neither will they injure us, if we continue to believe the Gospel facts, and obey the law of the king. If all, who profess to be teachers of the Christian religion, would keep their opinions to themselves; teach the Gospel facts, and urge the people to obey them; the world would soon be delivered from the wretched, distracting, and destructive influence of mystical preaching.

Again it is asked; when you break bread with those called Christians about Georgetown, &c., do you not sanction all the sectarian speculations of all those, who are called by the same name throughout the United States? Ans No. The Christian Churches are not bound together by written, human laws, like many others. And even if they were, I should not believe that I had sanctioned any sectarian peculiarity, which might be among them; because I find nothing either in Scripture or reason to make me believe so. If such an idea had been taught in the New Testament, surely the reformers never would have acted as they have done, and are still doing. For example. After many of us became reformers, we continued to break bread with many of those, who continued to plead for all their old sectarian peculiarities, and human traditions, (even in our own congregation) without even so much as dreaming that we were sanctioning all, (or any) of their unscriptural peculiarities or those of the Associations, with which we were in correspondence. You will say that all these had come into the kingdom by faith and immersion Granted. And so had those with whom we broke bread, as far as we know.

Once more. It is well known that Brother G. Gates, as yet, stands formally connected with the Elkhorn Association; and that all the reformers cheerfully commune with him, (as they ought to do) at the Lord's table, not thinking for one moment, that in so doing they sanction all the peculiarities, which belong to that body, and all the other Associations, with which they stand formally connected. Similar cases might be multiplied, but we deem it unnecessary.

When our brethren shall have seen this, we hope they will be satisfied that we have not laid aside our former speculations, and taken up those of any other people. They cannot think that we

wish to amalgamate the immersed; and the unimmersed in the congregation of Christ. We do not find such amalgamation in the ancient congregation of Christ, Therefore, whilst contending for the ancient order of things, we cannot contend for this. We are pleased with the name Christian; and do desire to see it divested of every sectarian idea, and every thing else, but that which distinguished the primitive Christians from all other people in the faith, and practice, as the humble followers of the meek and lowly Redeemer, and we do believe that the Christian brethren about Georgetown, &c., would be as much gratified to see this, as we would be ourselves.

The friends of the reformation may easily injure their own cause by giving to it a sectarian character: against which we should always be specially guarded. And in order to avoid this, and all other departures from the Apostolic order of things, we cannot. we will not (knowingly) sanction any tradition, speculation, or amalgamation, unknown to the primitive Christian congregations. On the other hand, we are determined, by the favor of God, to the utmost of our ability, to teach what the primitive disciples taught, and in admitting persons into the congregation of Christ, we will require what they required, and nothing more: We will urge the practice of all the Apostolic commands, and examples given to the primitive Christians; and thus labor for the unity of the disciples of Christ upon this one foundation. And wherever we find others (whatever they may have been called by their enemies) labouring for the same object, aiming at the same thing, we are bound, joyfully to receive them, treat them as christians. and co-operate with them. And such we believe are the christian brethren about Lexington, Georgetown, Paris, Millersburg and Carlisle.

We have now laid before our brethren, candidly and plainly, the principle upon which we have acted, relative to the union spoken of between the christians and reformers, about Georgetown, &c. which, we think, is perfectly consistent with the principle, from which we have acted for several years past. But if we have done any thing, which the gospel, or the law of Christ, will not justify, we would be glad to know it.

As we do desire above all things to know the whole truth, and to practice it; and as we think that the best of us, either as individuals, or as congregations, are not fully reformed, but reforming. We hope that the editors of reforming periodicals, (Brethren Campbell, Scott, &c.) if they see this in the Messenger, will notice it in their Journals, with such remarks of commendation, or correction, as they may think proper. We make this request because we think circumstances actually require it.

JOHN SMITH.

CARLISLE March 9, 1832.

Dear Brethren.—Brother Irvine and myself visited the Church at North Middleton, on last Saturday evening, and Lord's day;

and notwithstanding the unfavorableness of the weather, our congregations were respectable. We were cordially received, and treated with all christian kindness. One was immerced during the meeting. Our congregation was very attentive, and much good feeling and brotherly love manifested on the occasion. I was much pleased to find the Church there entering so heartily into the spirit of *this union upon the one faundation* which, it is a great object with us to accomplish; or in other words, to nnd them disposed to act out the principles for which we have all long contended. This is as it should be. And in the progress of union upon the New Covenant, we do rejoice, yea, and will rejoice. Yes, we hail it as the harbinger of the conversion of the world. We have too long observed the operations of Sectarianism, and witnessed their futile attempts at union, to have any hopes from that quarter. Theirs are but efforts to unite clay and iron, oil and water; to heal the hurt of the daughter of my people slightly, saying *peace, peace*, when there is no peace. They are composed of jarring elements; therefore, *wars* and *rumours* of *wars*, always *have*, and always *will* follow in their train. *The cause of all their wars, are interwoven with their very vitals; and therefore can only be removed by their destruction.* But our great object should be, to remove the dregs of Sectarianism from among ourselves. And to do this, more is requisite than the mere renunciation of human creeds. Human creeds, in the first instance, were the effects of a sectarian spirit—a spirit of dictating to others in maters of opinion. To get clear, therefore, of this greatest of all curses, we must not only remove the fallible creed, but the spirit that gave it being, and drink deeply into the holy spirit of the only infalible creed, the New Testament.—Yes, we must consent to renounce our own wisdom, and learn of him who is meek and lowly in heart. Thus shall we abound in love, peace, joy, long suffering, gentleness, meekness, fidelity. Personal reformation is called for.

Yours in love,

JOHN ROGERS.

GEORGETOWN, February 14, 1832.

Dear Brother Stone—We have just received the 1st No. 6 vol. Messenger; they are all very acceptable. We are much gratified by the cheering intelligence they contained. We are happy to hear of the union of the Christians aud Reformers, and hope the example will be followed in this State; nothing is more cheering to me than to hear of the prosperity of Sion.

We are living in peace and good will; our earnest prayers are for the prosperity of the Redeemers cause.

I hope that the bond of brotherly love and affection between the reforming brethren and christians, may not be severed. If governed by the same King, and ruled by the same laws, why should we not be friends? Why not love each other? Why not be one,

in Christ our Lord? I fondly hope that instead of vain disputings we may yet show to the world by practice, as well as theory, that the scriptures of truth are entirely sufficient to bind christians together, that they are sufficient in all things. I wish—I desire —I will have no other creed.

In great haste, Your sincere friend,
JAMES CLARK.

Isaac N. Walter has removed from his former residence to Mt. Vernon, Ohio, and wishes all communications sent to the latter place.

Times are good in my travels; the Lord is reviving his work in many new places.

Yours in Christ,
ISAAC N. WALTER.

SCRAPS.

John 18, 6. "As soon as he had said unto them, I am he, they went backward and fell to the ground." This invisible, but powerful stroke of Jesus on the cohort of soldiers, which came to take him, was designed to show them with what infinite ease he could crush all his enemies; but that mercy held his hand, and bound his destroying power. "He came not to destroy men's lives, but to save them." This same stroke was also designed to convince them that he was the son of God and savior of sinners. This cohort could never forget this event. By it some of them may have been brought to faith and salvation before they died.

John 19, 10. Then saith Pilate unto him, "Speakest thou not unto me? Knowest thou not that I have power (*exousian*, authority or right) to crucify thee, and have power (authority, right) to release thee?" Jesus answered, "Thou couldst have no power (authority) at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the grater sin."

Pilate, under Cæsar, had no authority from Cæsar's government nor laws to condemn Jesus to crucifixion. Hence he confessed, I find no fault in him. Jesus told him he had no such authority. In fact he would have no authority, except that authority had been given him from above; i. e. from the high court of the High Priest, a court divine, ordained of God, and the highest, and above all other courts on earth. In this court Jesus had been condemned for blasphemy, because he said he was the son of God. The High Priest sent him already condemned, to Pilate to have him crucified.—Therefore said Jesus, "He (the High Priest) who delivered me unto thee and gave thee this authority hath the grater sin." On the supposition that God gave Pilate this authority from above, and delivered Jesus to him it would follow that God was the greater sinner. This is too awfully absurd to be admitted.

GOOD NEWS.

The cause of the ancient gospel is still progressing in our town and neighbornood. We were at the Great Crossings on 1st Lord's day, and immersed five persons, for remission. On Wednesday night meeting in town, another lady bowed to the authority of the Lord Jesus. Brethren, pray for us, and for the success of the truth. When christians are animated by the spirit of Christ, and constantly engaged in the discharge of their duty, the conquest of the ancient gospel will be as a constant running stream.

Brother J. Longley of Rusaville In. writes, March 6, 1832.

Last Lord's day I immersed two, and on the next expect to immerse more.

Brother H. Monfort of Eaton Ohio, writes that lately 15 have been immersed in that town.

EDITORS.

CAMP MEETING APPOINTMENTS.

Camp meeting at Winchester Ten. 4th Lord's day in July, 1832. Do. at Lewis', Jackson co. Alabama, and in Rothetford Co. Ten. 5th Lord's day in July. Do in Wilson Co Ten and in Limestone Co Ala 1st Lord's day in August.

Conference in Hickman Co Ten, 2d Lord's day in August.

Camp meeting in Maury Co Ten (Globe creek) 3d do in Aug. Do at Barnett's, Wayne co Ten, 4th do in August. Do at Guess's, Carroll co Ten. 1st do in September. Do at Acor's, Carrol co Ten, 2d do in September. Do at Goodman's, Dyer co Ten 3d do in September. Do at McCay's, Madison co Ten 4th do in September. Do at Julan's, McNairy co Ten 5th do in September. Do at Matthew's McNariy co Ten 1st do in October.

Conference, in Lauderdale co Alabama, 2d do in October

Camp meeting at Gandy's cove, Morgan co Alabama 3d do in October. Do at Billingsbey's Blount co Alabama, 4th do in October. Do at Blountsville, Blount co Alabama, 1st do in November.

RECEIPTS FROM FEB. 1, TO MARCH 14.

KENTUCKY. *Georgetown.* Sam. Benton vol. 6—Col. J. Miller do—B. S. Chambers do. Sol Leonard do. Dr. A. Keene do. Joel Johnson do. Jo. Ford do. James Gains do. Mrs. Polly Johnson do. John Emmerson do. Jac Miller vol. 5. J. K. Thompson vol. 4 5.

Cane ridge. By James Houston $14 00.

Paris. Thomas Rule vol 5—Mrs Garrard do. J G Martin vol 6—M Ashford do. D Cline do. Danl Smedly do.

Carlisle. Elds J Rogers for M Arnold vol 5—for J Powel do for Wm Doughty vol 6, and 2 00 for vol 6. Mrs T Letton do. John McMahon do.

Union. Wm Collier vol 5—Eldr T M Allen for T Manuel vol 5, for Mrs. Stark, 4, 5; Eli Cannada 1 00; for Polly Hallack vol 6; Frontman do J Giltner do. Jas Hildreth do. C R Wilmott do. Jac Sidner do.

Cynthiana. By Haggerty vol 4; Thomas Smith do. A Moore do. Dr S McMillan vol 6.

Bethel. J Beauchamp vol 5; C Jatrick vol 6: Jac T Judy do. Mrs Sutton do: Eliza Williams do. Jona Robinson do. Samuel Chew do.

Cuerun J. Runion vol 6; J Graves for R Haley, Eliza S Haley, John Stout vol 6; Fran Ford do

Clintonville. P Gaines and C Taylor vol 6.

Crooked Creek. By Sol C Perrin 5 00 for vol 6.

North Middleton. Js Sims vol 6.

Winchester. Mr. Poston vol 6. C C Moore, the account lost.

Maysville. Jas Shackleford for Wm Corwine vol 6; Mrs Marford do. Jas G Ross do

Versailles. Chs Ware vol 6: Mr Kinkead for R Scarce vol 6; J W Craig do. A Haydon do. Jas Sullivan do J Mitchum do.

Athens. Samuel Shivel for R Bush, Vaughn, M'Gee, Berkley, Burridge for vol 6.

Danville. Thomas Downton vol 6.

Newcastle Tho J Scott vol 6

Lexington. By S J Flemming for J Higbee vol 6; J Curd vol 5. By B Caseell for Fields and Curle vol 5. By do for B Hicks, J Steele, J Curd, Mrs Tilton, J Neat, M Yates, Doctor Fishback, W Sullivan, Jac Stone vol 6.

Harrodsburgh. Ben Allen by S J Flemming 7 00.

Dry Creek. J G Ellis for Kleet, A Culbertson, John Terrill vol 6.

Hopkinsville. By Eld W Dunkeson for D Woodruff and M Myers vol 6

TENNESSEE. *Mt. Pleasant.* By A Crawford, Briscoe and Morrow for vol 6.

Readyville. By Josh Nichols for E Nichols, Jas G Pursell vol 6.

Huntingdon. By H J Hays for self vol 5, 6; Geo Akers vol 6; C H Brown do. J Garder do.

Lebanon. By Elder J Green 5 00.

Locust Shade. By Elders Wm D Jourdan for Sam Baker, V Gearheart, S Roberson, Overstreet 4 00.

Lexington. By Bro Duke for self, Shelby, Hutcherson, Balloo, Middleton, for vol 5, in full

Isom's Store. By G Cathey 5 00 for vol 6.

Shelbyville. By R Wynne for P Singleton, W F McDaniel vol 6.

ALABAMA. *Brownsboro.* By Wm Simmons 3 00.

OHIO. *Dublin.* By Elder J N Walterfor, Wm Rodman 2 00. By do for Elder George Alkire 8 00, but lost by mail.

Manchester. Jas Long vol 6.

Hillsboro. By Sam Gibson for self, B. H. Johnson, Samuel Horn vol 6.

Troy. By Elder S Kyle 10 00 for vols 5 and 6 for C Ohlevine, M Baker, E Wheeler, E Corey, A Morehouse, A M'Cullough, Jas Brown, Jo Coe, Ben Wharton and S Kyle.

Springdale. J Mc Gilliard 5 00.

Cincinnati. Dr J P Andrew for self and J M Knight vol 6.

INDIANA. *Bloomington.* By Dr Roach 10 00, of which 2 00 for himself vol 5 and 6.

Indianopolis. By M Morris, by Jas Johnson, 12 50.

Gosport. By T C Johnson for self for vol 6; for J Johnson do. Wm Dunning do. Thos Howe do. L Lindley do. Dittamore do.

Rushville. By Elder J Longley for O Seward for vol 4 and 5 10 00.

GEORGIA. *Mulberry Grove.* J Hubbard vol 6.

PENN. *Waterford.* By Elder J E Church for B Grant vol 5 and 6; Kendall vol 6; Josh Church 2 00, for 2 of vol 6.

Licking Creek. By R Huey 5 00 for self, N Barton, John Forr, sen J For, jr., Wm B Hammet.

ILLINOIS. *Vienna.* By Jas Jones 5 00.

MISSOURI. *Fayette.* By Elder J H Haden 10 00, of which 5 00 for brother Burnam for vor 6, the ballance for himself, T McBride sen, John Bradley, Sol Cox and Jas Lovelady for vol 5. By brother Burnam for Is Bradley, R Bradley and others, 5 00

NOTICE.

The postage of letters and communications sent us, is very oppressive to us—two or three dollars a week are paid by us. Let it be understood that none but our agents are permitted by us to send us letters without paying the postage; we also except our particular friends.

EDITORS.

TO CORRESPONDENTS.

Various articles which have been handed in for publication, we have been compelled to omit, for the want of room. They shall appear in our next.

EDITORS.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. APRIL, 1832. [No. 4

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

DIALOGUE CONTINUED FROM PAGE 73.

Tho. My mind has been absorbed in the all engrossing subject of our late conversation. I have been laboring hard to establish my position in the existence of God, from arguments independent of revelation. I have long admitted that all our knowledge was derived from the five senses; for this philosophy I have strenuously contended—but I never saw, till our last conversation, that it sapped the foundation of my faith, that there was a God. I now plainly see, that I have learned this truth, not from the book of nature, but from some other source. Admitting this, I evidently saw my superstructure fall, the foundation being removed. Your argument that Jesus was the Messiah of God, founded on prophecies, and their fulfilment has occupied much of my time, and attention. My mind is prepared to attend to farther arguments on this subject—a subject to me interesting and important. Do, sir, if you have any other arguments to prove that Jesus is the son of God, let me hear them.

Pet. I am truly glad to find you inclined to listen to arguments in favor of revelation. You have admitted in fact, that your belief in the existence and perfections of Deity is not founded on what is termed the book of nature, therefore it must be on the book of revelation.

I now proceed to prove that Jesus is the Christ the son of God, from the works which he performed, and the works performed in his name by his Apostles. With infinite ease, he by a word or by a touch, healed the most obstinate diseases, such as the skill of men and power of medicines could never reach nor heal. He with the same ease opened the eyes of the blind—unstoped

the deaf ears—caused the dumb to speak—the lame to walk, and the dead to rise. With a word he calmed the raging seas and controlled nature at his will. The history of his life, is a history of wonders and miracles. To these works he appealed as proof that he was the Messiah, sent by the Father to be the savior of the world. And surely my friend will admit the proof decisive of this fact.

Tho. Ah! if these works were really done by him, I acknowledge the proof would be decisive. But I believe these things were mere fabrications of designing men to impose upon the world.

Pet. Faith or belief is produced by evidence. Pray my friend, tell me what evidence you have, from which you have believed that those works recorded as performed by Jesus were fabrications, and therefore not performed by him? Have you any counter evidence of competent witnesses?—witnesses, who lived at the time and place when, and where they are said to be performed? We challenge the world to produce such testimony. I have proved that friends and foes have united from the beginning, in acknowledging that the works were done, which are recorded. Not one has denied the fact. Now tell me, what counter evidence have you that they were not done? On what evidence do you found your faith that they were mere fabrications? Surely, my friend, who so loudly and zealously boasts of reason, will blush to act contrary to it, in professing to believe any thing without evidence.

Tho. I am not prepared to produce such counter evidence at present. But men of former days—men of profound erudition and research, have denied that those miracles were ever really performed. I have not been particular to examine their authority for this belief. They may have taken for granted what needed proof as I have probably done. But might not the Apostles have stated, many years after the death of their leader, that such miracles were done by him in life, which were never done?

Pet. We may make a thousand suppositions and cavils, but what weight have they against matters of fact? The Apostles or witnesses, some of them, published their testimony in the very land and age in which these miracles were done. They challenged investigation. Had those works not have been done, how easily could they have been detected! They were not done in a corner; but generally in the view of hundreds and thousands. How easily could enemies (and they were not few, nor negligent of testimony to overthrow a religion, which was upsetting their long established systems of theology, on which depended their hopes, their wealth, honor and reputation)—how easily could such enemies have detected the imposture! I will advert to a few of the many works recorded. The resurrection of Lazarus from the dead. It is recorded of him that he, with two sisters, Martha and Mary, lived together in Bethany, a town in the vicinity of Jerusalem—that he sickned and died, and was buried—

that after he had been dead four days, Jesus raised him from the dead by calling aloud, "Lazarus come forth"—that he rose from the gave bound around with grave clothes; and that this was done in the presence of a multitude of Jews, who had come there to comfort the two sisters.—This was recorded in that generation. Had it been false, how many living witnesses could have attested its falsity! Would not the Pharasees and Doctors have gone to Bethany, and inquired of the inhabitants whether they had ever known of such a family there; and whether they had ever seen or heard of the facts, stated respecting Lazarus?—Enemies, so jealous, so inquisitive for evidence against christianity could, and would have availed themselves of such a favorable opportunity. And would not the testimony against the fact (had they gotten such) been preserved, at least through the first centuries? But the fact of his resurrection has never been contradicted. It remains a proof of the soul cheering truth, that Jesus by whom Lazarus was raised, was the son of God.

We will advert to another fact, the death of Christ. Before he died, he had declared some time before, that he should die at Jerusalem; and that he would rise again the third day after. The witnesses, Matthew, Mark, Luke and John record his trial before the High Priest, then before Pilate; they record Pilate's confession of his innocency; but that to please the Jews he condemned him to be crucified; the witnesses minutely record the events, that transpired at his crucifixion; that the sun was preternaturally eclipsed for three hours; that there was a great earthquake, so violent as to split the rocks round about Jerusalem; that the vail of the temple, which had hung undisturbed for many ages, was, at that time rent asunder from top to bottom; that many graves of the saints in Jerusalem burst open, and continued so for three days; that the centurion, who presided at the crucifixion, cried out, truly this was the son of God; that two thieves were crucified with him, one on the right hand, and the other on the left; that one of them confessed Jesus on the cross, and was blessed. Many other important circumstances are recorded. Now, my friend, had not these events taken place, as recorded by the witnesses, how infinitely easy their fallacy could and would have been detected. Every man, woman and child in Jerusalem and in all Judea, could have given a counter testimony. We, could they say, never saw, nor heard of such a violent earthquake at that time; we never saw the fissures of the rocks about Jerusalem, made by the earthquake at the time stated. We worship daily in the temple, and the first object that strikes our view on entering it, is the vail; we never saw that rent spoken of, nor has any body else. It never was made; we challenge investigation. Of the opening or bursting of graves in Jerusalem, we have never seen nor heard. Would not the enemies of christianity have perpetuated such testimony? Would not Celsus, Porphery, Julian and the whole host of enemies, have gloried in such counter testimony? Yes; and every sub-

sequent opposer would have perpetuated it to this day. But no such counter tes imony has ever been made by competent witnesses, such as lived at the time and place, when and where the events are said to have transpired. Were ever facts better established? and can any facts more forcibly prove that Jesus was the Christ, the son of God?

Tho. These things, if true, are acknowledged evidence convincing—yes, irrefragibly convincing. To evade their force I have endeavored to rest in the belief that they were the fabrications of priests, designed to impose on mankind. Should I now aver this as my belief, I know you would ask me, on what evidence I based my faith. I confess I have none, and therefore should outrage reason in professing to believe without the shadow of evidence This I have done, and am now ashamed of myself. I have blamed you, christians, for your credulity; but I now plainly see that I was myself the credulous person. I pitied the imposition of the Priests on the christian world, without considering that I was imposing on myself. I blush at my conduct. I have degraded reason by endeavoring to exalt her. Do, sir, proceed in your arguments.

Pet. Jesus, after he died, made his bed with the rich, according to prophecy, or was buried in the tomb of Joseph, a rich man. The Jewish Rabbies, knew of the prediction that he would rise the third day. They prevail on Pilate to place a guard at the sepulchre, and watch it day and night, till the third day had passed. The guard well knew the law, death to sleep while on duty, or remove from their post. All things remained quiet until the third, the eventful morning. It was not possible for him to be holden under the power of death. He rose from the dead, and was seen and handled by many hundreds, besides his disciples. He continued with them for forty days; they could not be deceived with regard to his identity. They well knew him, and testified the fact of his resurrection before the world, in the face of persecution and death. Against the fact of his resurrection, but one evidence has ever been produced, and that was of the guard, who said, when bribed by the Jews, that while we slept the disciples stole him away. As this evidence is self contradictory, it has no weight with the intelligent. Will my friend admit the evidence of the resurrection sufficient?—Father, I would ask, was ever any fact better established?

Tho. I admit that God is able to raise the dead—I also admit that I have no evidence to oppose to the fact as stated by the witnesses. Yet if I admit this, I at the same time must admit that Jesus is what you profess him to be, the Messiah. If I admit this I am undone—I am a sinner, for I have rejected him, and blasphemed his name and authority. I desire to retire to my room, and examine your arguments alone. In a short time you shall hear from me. Adieu.

B. W. STONE, Editor.

TO BE CONTINUED.

FOR THE CHRISTIAN MESSENGER.

CARLISLE MARCH 15th 1832.

Some thoughts addressed to the people, called christians in the West, in relation to the principles on which we set out, near 30 years ago.

Brothe Stone—Not long since, you were requested to write a piece, stating the principles of the reformation, in which you engaged about the commencement of this century. When this request was made, its importance did not strike me. Upon reflection, however, I am persuaded it should be attended to. I have, therefore concluded, by your permission, and subject to your correction, to submit a few thoughts upon the subject.

I know the individual who made this request; and *I know* he did not make it for his own sake: for the whole history of his christian course, shows, that *such authority* does not influence him. That the authority of *a church*, is not, with him, the *test* of truth. But he made it for the benefit of those, who are wont to charge us with departing from original ground, because we are not contented to continue in the A B C of the Gospel forever;—but consider it our *privilege* and *duty*, to *grow* in the *knowledge* of the *truth*.

For *myself*, if I believed that the principles, on which you started, were *erroneous*, I would abandon them at once, and esteem it my honor, as well as my duty, to do so. And *thus you* would direct me: And (whst is better) *thus* would *your Master* and *mine* direct me. But believing as I do, that the principles on which you started are true; and that carried out, they will advance us, to the fulness of the stature of men in Christ, I take pleasure in presenting them, for the benefit of those who have mistaken them, and who, through that mistake, are exerting a dangerous influence. And I do this the more readily, because in doing it, I imitate the great Apostle of the Gentiles, who, in a Jewish Synagogue reasonod out of the old scriptures; but in the Areopagus, before the Athenian philosophers, used, as authority, a correct sentiment, found in the writings of one of their own poets. And this course, I consider, is a complete explanation of these words of Paul: "I am made all things, to all men, that I might, by all means, save some." Yes, among the Jews, he would take advantage of their faith in the old scriptures, and "open and alledge that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ;" *the very Christ*, of whom Moses, in the law, and the prophets did write. And so among the Gentiles; he would take hold of whatever fragments of truth were found in their systems, and reason from *them*, to the truth of Christianity to truths, subversive of all their idolatry. And so, if I shall be able (following the great Apostle,) to convince any of my good christian brethren, that the principles on which we started, authorize us to learn something more than we knew 20 or 30 years ago; and that we have not forsaken those principles, but are car-

ring them out, I shall have perfrrmed, I doubt not, an acceptable service. For I do believe my brethren desire to know the truth, and follow it. Now for the facts of the case.

Fact 1st. It is a fact, that near thirty years ago, you, with many others, renounced the authority of the Wesminister Creed; and took your stand upon the scriptures, as the only rule of faith and manners. You found yourselves fettered by that creed; forbidden upon pain of degardation, to advance one step farther, in religious knowledge, than your fathers who had lived 150 years before you; and believing it to be better to obey God than men, you threw it off; you resolved to be free. You saw, with pain, the many sects in the christian world, and the unspeakable mischiefs which they occasioned, resulting. chiefly, from the influences of human authoritative creeds; and determining not to add another to the number, you resolved to settle upon the Bible; to lift the standard of Heaven, in opposition to the many party standards, and call the distracted, divided world to *that*, as the true rallying point, the only foundatian of christian union.—Witness the "apology of the Springfield Presbytery," published near thirty years ago. In it are found these remarks upon the influence of human creeds, falsely called *helps*. "If a man learns the words of the *help*, and can converse well on those subjects, he is pronounced orthodox—and the votaries of such *helps* will receive him as sound in the faith, though he give no satisfactory evidence of real, living religion; while one confessedly pious is rejected, because he cannot subscribe that particular *creed*. Thus these *creeds help* to split the real church of Christ, and prevent that union which would take place among the real lovers of religion, if no standard was admitted but the scriptures." (Page 132.) But why appeal to written documents while the witnesses live?

Fact 2. Shortly afte your recision from the Presbyterian Church, you took upon yourselves the name, Christian. You conceived that the object of the Savior, in coming into the world, was, to break down all middle walls of partition, and set up a Kingdom of "Righteousness, peace, and joy in the Holy Spirit." And seeing that party names, formed separating walls, between the people of God; that they tended to keep up invidious distinctions, you determined not to raise another. You desired, above all things, to see the people of God united, according to the prayer of the Blessed Saviour. You resolved, therefore, to take no other name, than that claimed by all professed followers of Christ, the name of your husband; and to oppose every thing which you thought, stood in the way of the *unity* and *purity* of the church of the Lord. Yes, you resolved to do this, how much soever you might be persecuted by the Sects, and denounced, as *Schismatics*, *Heretics*, *Disorganizers*, *Infidels*, *Arians*, *Socinians*, &c. &c.

Fact 3d. When you first left the Presbyterian Church, you were in the dark upon some subjects, which you *now* clearly comprehend. And anticipating that this might be the case, you

would not be fettered by a human system. Rou reasoned thus: "Having just come out of Babylon, it is scarcely possible we are entirely clear of all her corruptions. Already in the light of Heaven, we have detected some important errors in our former views; We are determined therefore, to test every sentiment we hold, by the infallible word, renouncing error whenever convinced of it, and following the truth wherever it leads, disregarding the frowns and persecutions of the Sects. 'Tis the truth which is able to make us wise to salvation; we will, therefore, count all things loss (that come into competition with it) for the excellency of the knowledge of Christ Jesus our Lord." Now in proof and illustration of our *third fact*, let us glance at our history. When we left the Presbyterian Church, we were in the dark upon the subject of baptism, and continued so for a number of years; and the reason is obvious. The human mind cannot investigate every subject at once; and as your minds were engrossed with the consideration of the subjects of faith, special operation in order to faith, creeds, party names, and the five points of Calvinism, you never once thought of baptism. But as soon as you had leisure to look about you, and call up your views of baptism, and test them by the Book, you saw at once, and acknowledged your mistake, and were forthwith baptised by scores; and now there is scarcely a Peadobaptist among us, so mightily has the truth triumphed. Since that time the subject of apostolic succession, or of a special call to the ministry, has been weighed in the scales of the sanctuary, and in the estimation of many of us, found wanting. And even those among us, who contend for the doctrine theoretically, reject it practically. This last remark, however, by the way. So also, the doctrine of baptism for the remission of sins, has, within a few years, been brought before us, and much investigated. Some among us have embraced it cordially; others reject it. What then? Shall those who embrace it, condemn those, who though they believe in immersion, cannot go the whole length with us in this matter? God forbid. Or shall those who do not receive it, condemn us who do receive it? I trust not. Charity forbids it. Our principles forbid it. Here then, dear brethren, firmly united upon the Book, upon the highest ground that can be taken, let us move forward, investigating every religious subject, testing every sentiment by our Creed; cultivating the love of truth and holiness, never making any opinion a test of christian fellowship; never resting till we are filled with the knowledge of God's will, in all wisdom and spiritual understanding; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work. Brethren, mistake us not; we sincerely wish to see promoted among us, a religion which will purify our hearts from all sin, and fill our lives with our good fruits.

J. ROGERS

CARLISLE, MARCH 27, 1832.

TO THE EDITORS OF THE CHRISTIAN MESSENGER.

Dear Brethren—I have just received the 3d number of the Messenger, and am much pleased with its contents, generally; and *especially* with the letter from brother Smith. I was anxious to hear from him, and do rejoice at the important intelligence he has laid before the public, as I do think it cannot fail to promote the best of all causes—the cause of peace on earth, and good will among brethren.

The simplicity, the candor, the charity, the piety, the dignity, and noble independence, which this communication exhibits, are characteristic of the man who wrote it, and (what is better) of the religion he professes. And I am much mistaken if it does not contain a fair and clear statement, (as far as it goes) of the principles and practices of the christian brethren in these regions; and not only here, but generally in the West. I do, therefore, confidently hope that it will be greatly useful, in promoting the good work of union and co-operation among those who have acknowledged and submitted to the one Lord, one faith, one baptism, the one God and Father of all, who is over all, and with all, and in you all. That it may produce those happy results, is and shall be my fervent prayer. "For how good and pleasant it is, for brethren to dwell together in Unity!"

I returned a few days since, from a tour in Fleming and Mason counties. I addressed the people upon the subject of Christianity at the following places, viz: Poplar Run, Elizaville, Bethel, Flemingsburg, Union, Wilson's Run, Beach Woods, and Maysllick; and I am happy to say that a desire to know, and do their Master's will, seems to predominate in those churches. I immersed two happy individuals at Wilson's Run, who had previously made the *good profession*. One professed faith at the Beach Woods.

In my public address to the Churches, and well as in my private interviews, I dwelt much on the importance and necessity of personal reformation,—a reformation, not consisting merely in a return to the primitive order of worship in the congregations, but in a return to primitive holiness of heart and life; to that purity and peaceableness, and gentleness, and goodness, and patience, and forbearance, and long suffering—to those longings after immortality; those breathings of soul after the mind that was in Christ; to that spirit of humble, fervent, constant prayer to him whose eyes are over the righteous, and whose ears are open to their prayers; and that spirit of deep concern for the conversion of the world—the conversion of our neighbors and our children, which characterized the first christians. Ah, this is the reformation we want. And I state with pleasure, that I found the Churches alive to this subject. By some of the leading brethren in the reformation, I was addressed, on this subject to this effect: "We profess to be Reformers; but it is much to be regretted, that thus far, our reformation has consisted more in

theory than practice, more in talking than in acting. We have many and powerful enemies The Sects indulge towards us, feelings of implacable hatred, because we have waged against them, a war of extermination. They therefore watch us with an eagle eye of jealousy, and will with pleasure, dwell upon, and magnify every impropriety they see among us; hold us up to public odium, and thus endeavor to shut the public ear against us. Thousands of those who are not members of the Sectarian Churches. are neverless, from their training, under sectarian influences: so that this Reformation is, because of the 'vicious' circumstances that surround us, "an uphill business"—a rowing against wind and tide. Unless, therefore, we can exhibit among ourselves, more unity, and harmony, and holiness, honesty, truth, fair dealing, brotherly kindness, and charity, than exist among the Sects, we cannot hope to succeed to any great extent. Yes, we must act out our principles, and show their superiority to all sectarian principles, in promoting all that is true and honest, and of good report—all that is pleasing to God and dignifying to man, all that gives glory to God in the highest, and that promotes peace on earth, and good will amongst men, if we hope to see the good cause triumphant. "Shall we not, then, put our shoulders to the wheels of reformation, and call on Him for help,

"Who hears, and sees, and from on high,
Will make our cause His care!"

Yours in all christian love and good feeling,

JOHN ROGERS.

Scriptural account of faith continued from page 33 of Christian Messenger, by an extract from Locke.

The following is extracted from an essay on the Reasonableness of Christianity, written by the celebrated Locke, the author of that incomparable work, "Essay on the Human understanding. In his preface he remarks: "The little satisfaction and consistency that is to be found in most of the systems of Divinity I have met with, made me betake myself to the sole reading of the Scriptures (to which they all appeal) for the understanding of the Christian Religion. If upon a fair and unprejudiced examination, the reader finds I have mistaken the sense and tenor of the Gospel, I beseech him, as a true christian, in the spirit of the Gospel (which is that of charity) and in the words of sobriety, set me right in the doctrine of salvation." So say we.

"And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ; and that believing ye might have life through his name." What St. John thought necessary and sufficient to be believed, for the attaining eternal life, he here tells us. And this is not in the first dawning of the Gospel; when perhaps none will be apt to think less was required to be believed, than after the doctrine of faith, and mystery of salvation was more fully explained, in the epistles

written by the Apostles, for it is to be remembered, that St. John says this, not as soon as Christ was ascended; for these words, with the rest of St. John's Gospel, were not written till many years after, not only the other Gospels, and the Acts, but in all appearance, after the epistles written by the other Apostles. So that above three score years after our Saviour's passion (for so long after both Epiphanius and St. Jerome assure us this Gospel was written) St John knew nothing else was required to be believed for the attaining of life, but that "Jesus is the Messiah, the son of God."

To this, it is likely, it will be objected by some, that to believe only that Jesus of Nazareth is the Messiah, is but an historical, and not a justifying or saving faith. To which I answer, that I allow to the makers of systems and their fellows, to invent and use what distinctions they please, and to call things by what names they think fit. But I cannot allow to them or to any man, an authority to make a religion for me, or to alter that which God hath revealed. And if they please to call the believing that which our Saviour and his Apostles preached, and proposed alone to be believed, an historical faith; they have their libeaty. But they must have a case, how they deny it to be a justifying or saving faith, when our Saviour and his apostles have declared it so to be; and taught no other which men should receive, and whereby they should be made believers unto eternal lifed, unless they can so far make bold with our Saviour, for the sake of their beloved systems, as to say he forgot what he came into the world for; and that he and his Apostles did not instruct people right in the way and mysteries of Salvation. For that this is the sole doctrine prepared and required to be believed in the whole tenor of our Saviour's and his Apostles preaching, we could show through the whole mystery of the Evahgelists and Acts. And I challenge them to show that there was any other doctrine upon thier assent to which, or disbelief of it, men were pronounced believers or unbelievers; and accordingly received into the Church of Christ, as members of his body, as far as mere believing could make them so; or else kept them out of it.. This was the only Gospel article of faith, which was preached to them. And if nothing else was preached every where, the Apostle's argument will hold against any other article of faith to be believed under the Gospel, Rom. 14, "How shall they believe in him of whom they have not heard?" For to preach any other doctrines necessary to be believed, we do not find that any body was sent.

Perhaps it will be farther urged, that this is not a "saving faith." because such a faith as this the devils may have, and it was plain they had; for they believed and declared "Jesus to be the Messiah.,' And St. James, chap. 19, tells us "the devils believe and tremble;" and yet they shall not be saved. To which I answer, that they could not be saved by any faith, to whom it was not proposed as a means of salvation, nor were promised

to be counted for righteous. This was an act of grace shown only to mankind. God dealt so favourably with the posterity of Adam, that if they would believe Jesus to be the Messiah, the promised King and Saviour, and perform what other conditions were required of them by the covenant of grace, God would justify them, because of this belief. He would account this faith to them for righteousness, and look on it as making up the defects of their obedience, which being thus supplied, by what was taken instead of it, they were looked on as just or righteous; and so inherited eternal life. But this favour shown to mankind, was never offered to the fallen Angels. They had no such proposals made to them; and therefore whatever of this kind was proposed to them, it availed not devils. whatever they performed of it. This covenant of grace was never offered to them.

2. I answer, that though the devils believed, yet they could not be saved by the covenant of grace. because they performed not the other condition required in it, altogether as necessary to be performed as this of believing; and that is repentance. Repentance is as absolute a condition of the covenant of grace as faith, and as necessary to be performed as that.

March 26th 1832.

Dear Brethren—The fair and candid investigation of any subject under the guidance of sate and well established principles. can never fail to do good, by enlightening the mind and advancing society in its onward and upward march to a better state of things. Had this truth been continually borne in mind, and most particularly in handling religious subjects. the evil tendency of *religious* publications and debates (so called) would never have become proverbial, as is certainly the case in the present day. How few, alas! of the many periodicals and controversies of the age, deserve the name *religious*, to say nothing in detail, of their character for fairness, honesty, or candour. And why this foul blot, this deep disgrace, upon so many professing the Christion religion, and unfortunately presenting themselves as its advocates? Surely it must be the want of the proper spirit, arising from inattention to the doctrine of Christ, adoptiong as certain and unerring guides, other systems and standards than the one contained in the scriptures, and contending for other interests than those of the true Zion of God. It will, I believe, be admitted by all, that the great and leading truth, which distinguished the reformation of the sixteenth century, was the all sufficiency and the alone sufficiency of the Holy Scriptures; a truth coeval with Christianity itself, taught and enforced by the Redeemer and his Apostles. If then the Bible and that alone, contains the religion of Christians, a religion well attested, as emanating from Jehovah and sanctioned by his high authority, with what care and caution should we, in all our reasonings and investigations on religious subjects, continually turn our attention

and that of society to the sure word of the Lord, as the only safe guide and test by which we can arrive at any just or certain conclusion. This course we shall endeavour to pursue in the examination of the subject now before us, believing that thus our labor will not be in vain.

After our general remarks on the character of the periodicals of the present day, we wish to add, that with the spirit and character of the Christian Messenger, we have been generally pleased and gratified, and feel assured that in future, the same spirit of Christian love, benevolence and good will, will breathe through all its pages.

THE GIFT OF THE HOLY SPIRIT.

Although much has been said and written recently on this subject, and the New Testament abounds with instruction directly to the point, yet we find an awful state of ignarance existing in relation to the Holy Spirit, its direction and bestowment, and indeed, the particular designs the Almighty had, and still has in view in introducing it into the world; to remedy this evil, as far as is placed in our power, we shall endeavor to bring before the mind connectedly, the most of what has been recorded by divine authority, on this truly important subject. Of the particular *mode* of mere spiritual existence, but little is revealed; of this then, we are required to believe but little; but that God, "who is a spirit." John 4th chap. 24th v. does exist; we must believe, if we credit revelation, nor is it harder to *believe* in the existence of a God, than to *know* the existence of a world; let us be equally candid in the examination of the testimony in both cases, and we will be as certainly led to *Faith* in the one, as to *Knowledge* in the other. It may be objected, that we cannot believe in the existence of a Being the particular mode of whose existence we do not understand. I answer, we *know* that the world exists, but, reject revelation, and what can we tell about its creation or beginning, or the *mode* of its existence? We *know* that man is intellectual as well as physical; that the two are united; but how much do we understand about the *mode* of this union? To believe or to know that a thing is, and to believe or to know how it is, are two very different propositions. But the scriptures not only teach us, that God exists as a Spirit, but that he is holy, just, righteous, merciful, wise, benevolent, and omniscient; that he is immortal, eternal, almighty, and invisible, whom no man hath seen, nor could see, 1 Timothy, 6th c. 16 v. John 1st c. 18 v. 1st John 4th chap. 12 v.

Although invisible, God has been pleased to reveal his existence character and will to mankind: this he has accomplished by speaking and acting, not directly but through patriarchs and prophets, selected by himself, and, lastly, through his beloved son, whose declarations "have been confirmed by them that heard him. God bearing them witness both with signs, and with

divers miracles, and gifts of the Holy Spirit according to his own will; Heb. 2d c. 3d and 4th verses. Was an individual such as Isiah, Jeremiah, Ezekiel or Daniel selected to bear a message to the people; they were duly notified by a heavenly messenger, when purefied, clothed with divine authority, and invested with God's Holy Spirit, they went forth with confidence; such was the character of their credentials and qnalifications, as to leave no room for doubt or hesitation; they taught as the Spirit dictated, and unerringly declared the whole counsel of God to their countrymen. This appears to have been the manner and extent of any direct spiritual communication from the Almighty to any one under the Mosaic economy or dispensation. The Jewish law, written and engraved in tables of stone contained and enforced in letters or words merely, not intended to give pardon, life or spirit; but rather breathing condemnation, was to be done away; it ministered nothing but death and was therefore aptly stiled by the Apostle, the ministration of condemnation and death, 2 Cor. 3d c. 3d to the 10th verses inclusive. When the Gospel of Christ, a spiritual dispensation, was introduced in all its fullness and glory, the ministration of death was done away and abolished, 2 Cor. 3d c. 11, 12 and 13 verses.

It now becomes necessary to inquire, under what particular promise or declaration of Jehovah, if any, the ministration of the Spirit was ushered into the world. By a reference to Jer. 31st c 31st verse and connection, we find embraced in the promise these words. "But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Here is the striking contrast between the law and Gospel; the one was intended to demonstrate the existence of sin and ungodliness in the world, Rom. 3d c. 20th v., 5th c. 13 and 20th verses, and 7th c. 7th v, it condemned the guilty; by it, the mind was convinced of rebellion and iniquity; but if on the law it rested for deliverance, forgetful of the ancient promises of God to Abraham, it was certain to sink, in the most awful anguish and desperation. How different the Gospel, encircled with the rainbow of peace—it comes with the offer of pardon, unpurchased pardon, to the penitent, infusing life love, joy, and quietness in the Holy Spirit; it addresses the heart as well as the judgment; the wonderful display of God's love to man, herein exhibited, is not only calculated to arrest, convince, and delight the mind, but to enkindle in the heart of every believer, a kindred flame, to call into active exercise the most enobling emotions of his soul, 1st John 4th c. 10th and 19th verses. But even this, we conceive, is very far from embracing a full view of that glorious and gracious plan, by which the Almighty proposes the deliverance and redemption of man. For by the same Gospel, "are given unto us (believers) exceeding great and precious promises; *that by these you might be partakers of the divine nature,* having escaped the corruption,

that is in the world through lust;" 2d Pet. 1st c. 4th v. To frail imperfect man, God has been pleased to promise, on conditions of faith and obedience in and to the Gospel, the gift of the Holy Spirit; Acts 2d c. 38 and 39 verses.

But lest we too far anticipate, we shall here present a few general remarks on this subject, and then proceed to prove that according to promise, God has formerly communicated his Holy Spirit to obedient believers, and that we have scriptural reasons for believing he yet does, and will to the end of time.

TO BE CONTINUED.

ADVICE.

It is common for the Christians to say, the Reformers have joined us—and no less common is it for the Reformers to say, the Christians have joined us. One will say, the Christians have given up all their former opinions of many doctrines, and have received ours—another will say, the Reformers have relinquished their views on many points, and embraced ours. These things are doing mischief to the cause of Christian union, and well calculated to excite jealousy, and to give offence. They can do no good—in fact they are not true. We have met together on the Bible, being drawn together there by the cords of truth—we agreed to walk together according to this rule, and to be united by the spirit of truth. Neither the Christians nor Reformers professed to give up any sentiments or opinions previous to our union, nor were any required to be given up in order to effect it. We all determined to learn of Jesus, and to speak and do whatsoever he says to us in his word. We all profess to be called *Christians*, being the followersand disciples of Jesus.

Several persons from different points in the West start separately to Philadelphia. They all meet together on the great highway—They learn each others destination, and agree to travel together; just so the Christians and the Reformers (formerly so called) met together in the great highway to Heaven, and agreed to walk together there, and assist each other in their journey. They walk together, because they are agreed to walk together: without which agreement, no two can walk together: but with which all God's people can, irrespective of their different opinions.

The advice we give our brethren, is, that they avoid giving offence by using such representations as stated above. Take heed that pride or vanity be not at the bottom of such boasting. The words *I* and *We* how big! and vanity wishes to raise them to the public gaze, as pre-eminent in knowledge, in truth, and in every virtue, as sole instructors of the ignorant, and leaders of the blind. They too often wish for the pre-eminence. This is that mischievous spirit that has ruined the christian world, and divided them into angry opposing sects. O christians, be humble and love one another: seek for truth as for hidden treasure, and be willing to buy it at the sacrifice of all you possess. Walk

it—live by it—and you will be blessed, and be a blessing to the world—Amen.

EDITORS.

REPLY No. 2,

To Barnabas of West Florida, continued from page 82.

In my first number I endeavored to answer the question, "Is man a natural sinner?" I shall now endeavor to show that the scriptures, adduced by the preacher to prove that man is a natural sinner, do not establish his position, but are entirely irrelevant, and impertenent to the point.

1 Cor. 2, 14, is the first adduced, "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned."

If, by the *natural man*, in the text, be understood the unregenerated, or unrenewed man, then is the whole world left in hopeless despair; for they cannot receive the very things of the Spirit, for which the preacher pleads; for among the things of the Spirit, he will plead for, are his enlightening, quickening and santifying influences or operations. If these cannot be received by the unregenerated, who then can be saved? The whole context plainly shows that, by the *natural man*, the Apostle understood the uninspired man. This needs no farther illustration than what is presented in the context. This is a doctrine of God. The world (the uninspired world) by their wisdom or philosophy knew not God. No man knoweth the Father save the Son, and he to whomsoever he shall reveal him.

His next text is Isiah 1, 4: "A seed of evil doers." This is spoken of the Jews, who lived in the days of Isaiah. They were the seed, or descendants of evil or wicked fathers. But this is no proof that either they or their fathers were natural sinners. They might have become such by practice.

1 John, 3, 10 is next introduced, "By this are manifest the children of God, and the children of the devil." *Children* in this text are to be taken in a moral, and not a physical point of view. The term designates a character. In the natural sense, we are all the offspring of God, and therefore not natural sinners; but in the moral sense, none are his children, but such as believe and receive power to become the sons of God; for while they remain in unbelief and sin, they are morally the children of the devil, but not naturally such, and therefore not natural sinners.

He next introdnces, 1 King. 8, 38; "Every man shall know the plague of his own heart." It is not affirmed in the text, whether this plague was innate, or infused, therefore it is nothing in proof of his position; nor is his following question from 2 Cor. 6, 14, 15. Not one intimation is given in this text that man is physically a sinner. If he were, he must experience a physical change; for which no christian in his senses will plead, however

ignorant he may be. If this be fact, then we must understand all such texts in this sense.

Rom. 9, 8, follows in order. Let any one turn up the passage and read it, and wondor how preachers can dare to torture plain scripture to support a tottering system. The children of the flesh, and the children of promise. were all Abraham's children, but the latter were, Isaac and his children, and the former were Abraham's other sons and their children. If man is a natural sinner, then it will follow that all Abraham's children were natural sinners; but our preacher limits them to the children of the flesh, and excludes Isaac and his children from being such. The Text is a fair refutation of his position.

His next passage is Rom. 1, 28, 31. Had the preacher read the first verse of his quotation, he would have blushed to introduce this passage to prove that men were physically sinners; for it is expressly stated that because they refused to acknowledge God, he gave them over to a reprobate mind to do those things which are not convenient. The inquirer is advised to read the other texts; and to ask himself the simple question, does this prove that men are physically sinners? I now dismiss the subject as useless, and calculated to gender strife to no profit.

B. W. STONE, Editor.

From the Millennial Harbinger.

THE CRISIS.

There is a time for every purpose and for every work. Words spoken in season are like apples of gold in pictures of silver. We postpone various communications and essays forwarded for this number to make room for the following documents on a question involving the greatest temporal as well as the eternal interest of millions. *Slavery*, that largest and blackest blot upon our national escutcheon, that many-headed monster, that Pandora's box, that bitter root, that blighting and blasting curse, under which so fair and so large a portion of our beloved country groans—that deadly Upas, whose breath pollutes and poisons every thing within its influence, is now evoking the attention of this ancient and venerable commonwealth in a manner as unexpected as it is cheering and irresistable to every philanthropist—to every one who has a heart to feel, a tear to shed over human wretchedness, or a tongue to speak for degraded humanity.—Speeches are now made in the Assembly of Virginia, which, had they been printed in Boston and circulated in Virginia a year ago, might have been considered libellous and even murderous attempts against the peace and dignity of the Old Dominion. But the Rubicon is passed, and the native sons of Virginia, fired by the republican virtues of their ancestors, by the excellent and worthy examples of the framers of our Bills of Rights, of the authors of our national independence—are aroused to action, and to exhibit energies which were not supposed to

exist in any portion of this State, in behalf of both slaves and slave holders: for it is hard to say which of the two are most to be pitied, though not in the same sense—the master trembling for his life, and the slave struggling for his liberty—it war in all their feelings towards one another.

We have always thought, and freqently said, since we became acquainted with the general views and character of the citizens of Virginia, that there was as much republicanism in Virginia, even in the slave holding districts, as could be found amongst the same number of inhabitants in any state in the union. And, moreover, we have thought that if the question of the abolition of slavery was *legitimately* to be laid before the people of this commonwealth as it now is there would be found, even among slave-holders, a majority to concur in a rational system of emancipation.

Under this conviction we had digested the outlines of a plan for the final abolition of slavery in this state, which we intended to submit in the convention which framed the present constitution; and, indeed, this was a chief inducement to reconcile us to accept a seat in that body. But in the more matured judgment of many members of that convention with whom we conferred, and who were as alive to this subject as we could be, it was thought impolitic and inexpedient at that time to urge this subject further than to guard against the insertion of a single word in the constitution recognizing the existence of this evil. The subject is then constitutionally within the power of the ordinary legislature to take any measures, at any time, which in its wisdom it may think expedient.

That time has now come, and the legislature of this state is now investigating this all-absorbing question; and we doubt not, as revolutions seldom or never go back, that a blow at the root will now be stricken which time can never heal.

The following extracts from the speech of Mr. Moore of Rockbridge, a member of the Convention, and now of the Assembly of this state, are a fair specimen of the intelligence and feeling exhibited upon this vital question. As we do not intend to occupy much time upon this subject, nor to call it often up to the attention of our readers, as not being so directly in the train of our labors; and as this is the time to think, and speak, and act with effect on this subject, we ask for the indulgence of our readers out of the precincts of Virginia, whether in the free or slave states, while we give one push to the car of liberty now in motion.

There is one point which has often pushed itself upon our attention, and we wonder why it has not occurred to some of our politicians, or if it have occurred, why it has not been at least proposed for consideration. Perhaps, however, it is from our little attention to questions of this sort, or to some constitutional delicacies of which we are ignorant that it has not been proposed. At all events we will hazard the expression of it. Should it be

ascribed to our little experience in such matters, be it so; but let it pass for what it is worth.

The nation is duly informed that the *national* debt, the debts of *two wars* for the acquisition and preservation of our *liberty*, our *national independence*, is as good as paid: and now the question is, What will be done with the *ten millions* of dollars annually appropriated to the discharge of that debt? Some wise men say, *Collect it from the states, and pay it back to them.* Other wise men say, It is better not to pay the *collectors* and *distributors* (who are sure to pay themselves well for the trouble) but to let the money stay in the pockets of them who are so fortunate as to have it there. The last policy seems the wisest of the two. But yet we regret to see Mr. Clay urging this project. Rather, infinitly rather, would I have heard him introduce the following resolution with the following preamble:—

'*Whereas we have paid the price of our redemption*, and by the kindness of the Governor of the nations have now an *overflowing treasury*, filled inconsciously, and without a single privation felt by a single citizen, and whereas another heavy debt, like an *incubus*, prays upon this confederacy, and threatens a disruption of some vital organ of the body politic, or a paralysis of the whole system; and whereas it is the interest of North and South, of East and West, and all between, that this debt, this debt which calls so loudly to Heaven and earth, be paid—Therefore.

'*Be it enacted*, That from and after the first day of January; one thousand eight hundred and thirty-four, the sum of *ten millions of dollars* shall be annually appropriated to the colonization of all people of color, either slaves or free persons, in ——, until the soil of our free and happy country shall not be trod by the foot of a slave, nor enriched by a drop of his sweat or blood; that all the world may believe that we are not a nation of *hypocrits*, asserting all men to have certain national and inherent rights, which in our practice we deny; and shedding crocodile tears over the fall of Warsaw, and illuminating for the revolution of the Parisians, while we have millions of miserable human beings at home, held in involuntary bondage, in ignorance, degradation and vice, by a *republican system of free slave-holding*.'

I need not tell how *wisely* these ten millians could be appropriated in sending off those already free, nor in holding out inducements to those now willing to emancipate, nor in purchasing at certain prices the *female slaves of certain ages* from those who would not emancipate. I say, I need not detail these matters; for any gentlemen of Mr Clay's talents and information could prove to all the world, that an appropriation of ten millions per annum, for 15 or 20 years, would rid this land of the curse, and bind the union more firmly than all the rail-roads, canals and highways which the treasury of the union could make in half a century. *Verbum sat.*

But Virginia can, and she will, rid herself of the curse; and we say the sooner she does it the better for herself, morally, po-

litically, religiously, and every other way. But should the nation take it up. how glorious would the cause triumph! And as sure as the Ohio winds its way to the Gulf of Mexico, will slavery desolate and blast our political existence, unless effectual measures be adopted to bring it to a close while it is in the power of the nation—while it is called to-day. But the following extracts speak for themselves:

TO BE CONTINUED.

PRACTICAL CHRISTIANS.

So far as we are advised, there are no abstract propositions in religion, which we are called on to believe or adopt. It is all practical, and designed to enlighten and happify the world of mankind—to make them better and happier in this world and a glorious immortality beyond the grave. There is much more implied, or rather involved than many are aware of, in the inspired paragraph of the Appstle John, "We love him because he first loved us." He who understands any thing of the philosophy of man, will acknowledge that we cannot love or hate a being of whom we are ignorant or know nothing. This proposition is too plain to need the aid of argument or experience. by way of illustration or enforcement. To reason with one who denies it, would be to cast pearl before swine.

As a consequence of this proposition or truth, God must be revealed to the world. before hatred or love can be felt or exercised towards him. And the philosophy of the Bible, in reference to the conversion of the world, s to present the love of God to the human family, as the only successful weapon to conquer rebellious hearts, and change them from enemies to friends—"We love him, because he first loved us." This is the weapon of inspiration; and who will presumptiously offer to furnish one more effectual, than that, God so loved the world as to give his only begotten son, that whosoever believeth in him, might not perish but have everlasting life Ah! my friends, the pround. the obstinate, the flinty heart that cannot be moved or made to yield to such matchless mercy and love, may in vain seek any more puissant means. Other means may inspire terror or dread, or a slavish spirit; but not that love which springs or flows from the heart of a child of God, whose rebellion has been changed to love by the stupendous exhibition of the love of God in the gift of his son.

"The Gospel" or "glad tidings" is the love of God to rebellious, perishing man, brought to light fully and completely in the gift of his Son to be the saviour of the world, making life and immortality clear through the Gospel. This Gospel, Paul says, is the power of God, for salvation to every one who believes—and if we or an Angel preach any othel Gospel, let him be accursed. All the sects say, that they desire the conversion of the world; and their prayers are offered to that end. Yet we find their practise at war with their declarations. They are exciting themselves to make proselytes to their systems—to assume their

human names and their human creeds. And if any one of their friends should abandon their speculations, be immersed into the Lord Jesus for remission, and the Holy Spirit. &c. and discard every name but that of their Leader, and every creed but the Bible, the anger of the Sectarian is kindled, and we hear something worse than the scoffing of the irreligious.

The Calvinistic scheme for the conversion of the world is most palpably absurd, anti-scriptural, and inneficient. This scheme presents salvation to the elect world. When asked, what is meant by the elect world? the answer is, that part of the family of man for whom our Lord Jesus died,—that it was decreed eternally that all for whom Jesus died should be saved; and the remainder must eternally perish, there being no provison for them in the covenant of redemption. The people peing deeply impressed with these disclosures, with great interest inquire, who are of that favored number for whom Jesus died? They are informed that this is a secret in the divine mind, which has never been revealed, and that it is uncertain which of them God so loved as to give his son as a sin offering, that they might be saved. Thus are their hopes blasted in a moment. They sink into despondency, and more frequently discredit and reject the glad tidings, owing to the horrid description given by them of the character of God. They make him partial, unjust, and a respecter of persons. They make his love uncertain, and thus the world cannot love him, because he first loved them. The intelgent reader will discover, that if such a Gospel (which is no Gospel) were presented to the whole world at the same moment, not one of them could be converted to, and love God, owing to the fact, that the certain love of God had not been presented to them; for it being uncertain as to the ordination of any one, it must be so as to all.

There is another system, equally absurd and inefficacious, but more deceptive and delusive. It is the Fullerite or Armenian system. They announce the love of God in the gift of his son, to die as a sin offering for the world; and that the death of Jesus and his resurrection, abstractly considered, avails no one. That to render his death, &c. available to any one, the spirit must first regenerate the unbeliever and apply the atonement of Christ; and that all, thus regenerated by the Spirit (and none other) will most certainly enjoy Heaven and happiness. When asked, to whom will the Spirit apply it, they are as dumb as the Calvinist. Their attempt at a more extended benevolence than the Calvinist is deceitful; and the world could no more be converted on this system than the former. It all being uncertain whom God loved, or to whom the Spirit will apply this great salvation—no one can come to God and love him, because he first loved them. If they alledge that this is not a fair representation, and that they can and do present the love of God to the world of mankind, of what profit or avail, I ask, is that love, when the people are informed that they cannot believe in the revealed will of

God, nor love God until the Spirit of God first quickens or regenerates or makes them alive!

The Armenian, rather different from both, presents the love of God to all men, but tells them that they cannot believe the testimony of God, nor realize his love, until the Spirit of God enlightens or changes the hearts of men; and that the Spirit of God is always striving or operating on the minds of men, so as to enable them to receive the truth and obey it. Upon this still more deceptive, subtle, delusive, and enthusiastic principle, let us inquire of the rational man or woman in their moments of calm reflection, Do you feel, or are you conscious, that the Spirit of God is operating on your spirit giving you new tastes, or susceptibilities, or new faculties? Nothing of all this. Do you read God's word? Yes. Do you believe the record he has given of his son as the Messian, the Saviour? &c. Yes. Why do you not love and obey him? I do love him, and I desire to obey him—but these religious people tell me I have not the right kind of faith—therefore I am at a loss what to do. I have thought they must know what is right better than I, and therefore I am delaying obedience, although the book teaches me that the Gospel is the power of God for salvation to every one who believes; and that there is no respect of persons with him. The glad tidings is very different from all these humanisms.

The human family was, and continues in a suffering, perishing condition. The whole creation groans and travails in pain (from the fall) together until now; all nature failed and fails to provide relief from death and all our woe. The oracles of God alone, reveals the origin, condition, and destiny of the human race.—Man is destined to a future state of existence, either of happiness or misery. The intelligent, rational mind, seeks to know the certainty of these things, and the means by which happiness may be obtained, and misery avoided.

Man, under the dominion of his passions, is a rebel against God. Without the assurance of pardon, he feels condemned and flees his presence. In this deplorable condition, the Gospel or glad tidings, "that God so loved the world, that he gave his only begotten Son, that whosoever beliveth in him might not perish, but have everlasting life," is announced to our rebel race. Thus appealed to, the attention of the rebel is arrested, and he earnestly inquires, Is this salvation for rebels? Ansr. Those are the very persons for whom it is designed. I come not to call the righteous, (if there be any such) but sinners, rebels, to repentance. And is God so kind and fatherly as to make this proclamation to all, even the chief of sinners, or rebels? Yes—he says that he wills not the death of the sinner, but rather that they might come to an acknowledgment of the truth and be saved.

He sends his son into the world on the kindest of all errands. He introduces the christian age, which is the consummation of the different ages of the world, and introductory to, and in confirmation of all the ages we are made to contribute. The evil

dence of his mission is so conclusively established, that every mouth will be stopped. His life is a perfect exhibition and developement of the love of the Father. Rebels are entreated to lay down the arms of rebellion, and to come and realize the joys of redeeming grace and dying love.

He not only announced the love of God to man, but to consummate the whole, and give them the finishing touch, he died for our sins according to the scriptures; he was buried and rose again the third day, according to the scriptures, that they might have the strongest assurance of the love of God; and that they might be freed from the bondage of conscious guilt. "We (then) love him, because he first loved us." Whilst he was in person upon the earth, the love of God was exemplified in his *acts* and his teaching. "As the Father sent him, so he sent the Apostles into the world. Whilst they lived, they, in their lives and teaching, exhibiied the love of God to man. They formed many congregations in different places of the world, and prepared them, by the truth from Heaven, to shine as lights in the world, to show forth the manifold wisdom and goodness and love of God. And thus christians are called on in this day, in their congregated and individual capacity, to manifest the love of God, in their lives and conduct. The world must be made to see and feel it; and thus drawn by the cords of love, they will be made to exclaim, we love him becaure he first loved us, and thus the world may be converted. J. T. J. Editor.

TO THE EDITORS OF THE CHRISTIAN MESSENGER.

Sirs—I wish in your next number of the Messenger, you would be so good as to inform us whether the name *Jehovah* is ever in scripture applied to any but the Supreme Being; and if it is, how can we reconcile it with Parkhurst's definition of the term? If not. how shall we understand Jeremiah, 23d 6. This is the name by which he shall be called, the Jehovah our Righteousness. Does not this establish the Supreme Deity of Jesus Christ?

Yours with respect,

A SUBSCRIBER.

REPLY.

We wish to avoid as much as possible, all speculation on the doctrine involved, or intended to be involved, in these queries, and to confine ourselves to the language of the Bible. We are firmly pursuaded that the subjects, in connexion with those queries, have been too long controverted for the interests of christianity. Great zeal (would to God we could say christian zeal) has been manifested for centuries in the invention, promulgation, and defence of certain theories on these subjects; theories of which the inspired writers were entirely ignorant; yet deemed by poor fallible men as the fundamentals of religin—the true test of christian character. We wish the unprofitable and in-

furious controversy to die; and die it will, if all confine themselves to scriptural language, and cease to urge their opinions and speculations for truth.

We are commonly asked, Have you relinquished your former views on those subjects? Shoulr we give a direct answer, we might wound some pious christians. Should we say we have relinquished them, many who yet honestly believe them would be wounded; and should we say that we have not, then many who honestly reject them, would be offended. All must perceive that a direct answer would be an injury, and of no profit to any one. All our former views which are correct, the Bible will support; and all that are wrong the Bible will correct. The former we have not relinquished knowingly; the latter we wish to abandon forever, whenever found. When we speak and write in the language of the Bible, we speak and write what all Trinitarians and Unitarians believe. They may entertain different notions or opinions of what we speak and write; to these opinions they are welcome, while they believe in the Fathey, Son and Holy Spirit; that the Father sent the Son to be the Savior of tho world; that the Son of God lived, died, and rose again for our justification and salvation; that the Holy Spirit is given to them that obey him. If to this faith is added an unreserved and holy obedience to all his commands; and if the fruits of the Spirit appear in their life and conversation, we repeat it—they are welcome to their opinions—we will own them as brethren, and choose rather to suffer affliction and reproach with them, than to enjoy the smiles, favor, and support of intollerant orthodoxy and cold blooded bigotry.

We now proceed to answer the queries, of the inquiring brother, as nearly as we can in the language of the spirit of truth.

Query 1st. Is the term *Jehovah*, ever in scripture applied to any but the Supreme Being?

Ansr. Yes, it is applied to the congregation of the Lord. As Jer. 23, 5, 6. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Compare this with Jer. 33, 15, 16. "In those days, and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness." On these texts so little understood, we beg leave to make a few remarks.

1st. This prophecy was spoken by Jeremiah in the time of Israel's captivity in Babylon, as the whole context in both chapters shows.

2ly. In those days, or at that time, while Israel were captive in Babylon, the Lord raised up a righteous branch unto or for David, (not of the seed of David) by which branch of righteousness Israel were to be saved from captivity, and restored to their own land, and to dwell safely there. It now may be asked, Who was this Branch of righteousness? It was not Jesus the Son of God; for all this was done above five hundred years before his coming. All know that Israel was delivered from the captivity of Babylon, and restored to their own land by Cyrus, King of Persia. The lord speaking by Isaiah of the same deliverance, expressly names Cyrus as him, by whom he will accomplish the work. Isai. 14, 1. He there calls him his *anointed*, or *messiah*, to break the brazen gates of Babylon, and cut the bars of iron, and possess the hidden treasures and riches of secret places.—Thus saith the Lord, "I have raised him (Cyrus) up in righteousness; he shall build my city, and he shall let go my captives, (v. 13.) That Cyrus himself was the righteous branch raised up by the Lord, who should execute judgment and justice in the land, and deliver and restore captive Israel, can admit of no doubt in any mind, not closed to conviction. Compare 2 Chro. 26, 22 23. Ezra 1, 1, 4, &c.

3ly. But who is called, The Lord our righteousness? It must be either Cyrus or Israel; for no other persons are spoken of in the passages. In grammatical construction, it cannot be Cyrus, for Israel is the next antecedent of the pronouns *his* and *he*. Again, it cannot be Cyrus, because in the parallel passage (Jer. 33, 16) the person called, the Lord our righteousness, is in the feminine gender, *she*—She shall be called the Lord our righteousness. She refers to the last antecedent *Jerusalem*, which is frequently personified as a woman, or spoken of in the feminine gender. This is common in the lamentations of Jeremiah, Chap. 1, 1—"How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations!—How is she become tributary!" &c It is evident to us, that Israel or Jerusalem is called the Lord our righteousness, because Ezekiel (*Gehovah tsidi enuj* in Heb.) in his prophecy of the same events, says, "The name of the city from that day shall be, *Jehovah-shammah*, the Lord is there;" Ezek. 48, 35.

4. Why was Jerusalem or Israel called by this name? Because they acknowledged that in Jehovah alone they had righteousness and strength, and that he was *there* a very present help in time of trouble.

The second query of our subscriber we consider as now answered. For he thought with the christian world, that Jesus the Messiah, was the person spoken of in the text, and was probably confirmed in this opinion, because the expression, the Lord our righteousness, is emphasised by being written in large letters. This is the work of King James' translators; it is not so in the original. In the common exposition of this text, we cannot but wonder at the force of human tradition. This is a fair sam-

ple of it, and should lead us to read and think for ourselves. Even the Presbyterian Confession of Faith, on the article of justification, has this text introduced to prove that Jesus is Jehovah and that his righteousness is imputed to us for Justification! And yet it is considered by many of them heresy, damnable heresy, and something very little short of perjury for one of their clergy to relinquish or oppose one doctrine contained in that book! Should any of them ever fearlessly and honestly read these texts, and compare them with the connexion, he must be convinced of his error. What must he do in this case? He will do just as many, very many of them are now doing. They are casting off the vails from their eyes, and breaking the fetters of bondage, with which they have been bound, and entering into the wide fields of the Gospel. Much lamentation is heard among the orthodox. Ah! what a pity, that the meekness and gentleness of Christ are prostrated, and that so much unhallowed temper is manifested by both parties. The wrath of man worketh not the righteousness of God. Could we be heard, we would exhort to forbearance and peace. The Old school should remember that it is a vain attempt to bind the free mind in this day of inquiry; that all human establishments must fall before the light of truth, now beaming from the book of God; that Jesus must and will reign, and subdue the kingdoms of this world to himself. Let the Old school see that their light is become dim, because of the glory that excelleth. Your "standard" hoisted to collect the people, must submit and fall before King Immanuel's. To this the people are facing, and fast collecting. Let the New school, or Newlights as they are called, fearlessly go where truth may call them. Let them keep the great pattern in constant view—who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously. Let your watchword be, "Onward," stay not in error to please any; but study to please your God by laboring to reform the world, to save souls, and to restore the Church of Christ to liberty peace, love and unity. But, ah! we remember Cassandra's fate; though a true prophetess, she was doomed to be disbelieved by those, whom she labored to profit.

EDITORS.

Millersburg February 26, 1832.

Dear Brothers—I have, for two or three of the last years of my life, felt a deep, and an increasing interest, in the union of the saints; and to accomplish this all important object, so far as it was in my power, have my feeble energies been exerted. I have, as many of my brethren know for some years back, been an humble advocate for the reformatton so loudly, and I may add, so angirly denounced by the opposition. I contended for it with the more fearless zeal, because I saw that by laying on the brethren no heavier burdens than the Holy Spirit saw fit to impose, and by the introduction of a pure speech, the foundation

which God had laid in Zion, would be cleared of the rubbish by which it had been covered during the long apostacy; and that ultimately the children of God would be made to stand upon it in one body, animated and comforted by the one Spirit, acknowledging the one Lord, the one Faith, and the one Baptism. All this, I thought, I saw, and I with many others, hailed with undissembled joy, the thousands that were preparing to engage successfully in this most glorious enterprise. Many in Kentucky had beheld with feelings of unmingled regret, the unholly controversy between Trinitarian and Unitarian speculations, and most sincerely wished it buried in the shades of eternal forgetfulness. Because it was seen to stand as an insuperable barrier between thos who loved and served the dear Redeemer.

With what painful emotions have we looked back upon the past ages, and saw our dear brethren wading through seas of blood, suffering the most excruciating torments, that helish malice could put in execution, or human ingenuity could invent. And why all this! The answer is easy; they had refused to comply with some of the inventions of men. They had refused to worship some heathen deity: they had perhaps, refused the foul embraces of the mother of harlots: they had refused to subscribe to some creed, to obey some of the commands of poor fallible man. Or, perhaps, they had refused to fall down and worship some image, set up by some modern Nebuchadnezzar. And the most of these persecutions were set on foot in order, as it was said, to preserve a unity of faith; (rather of notions) at any rate christians were persecuted because they dared to obey God, rather than men. It seems to me as plain as A B C, that if Christ did build his church upon the right foundation at first, that the very same foundation is the right one for the broken fragments of Messiah's Kingdom to regain, and stand upon in the bonds of love. Christ upon a certain occasion said to his Disciples "Whom do men say that I, the son of man, am? and they said, some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. He saith unto them, but whom say you that I am? And Simon Peter answered, and said, thou art Christ the son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father, which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it."

The scriptures surely require me to confess no more than Peter did. Surely no man who takes the Book of God as his only directory, will require me to confess more; snd I will add, that whoever believes that "Jesus is the Christ, the son of God," has that faith, to produce which all the miracles of Jesus were recorded. And upon this foundation will God yet bring his children and sustain them there.

But dear brethren, be assured that it is one thing to take the

book of God, as the only rule of faith and practice, and it is another thing to be governed by it. And that it is one thing to throw away creeds and confessions of faith, and another thing to throw away their influence. When God's love shall govern our faith and manners, and his Holy Spirit comfort our hearts, a union will not be difficult to be effected. J. IRVIN.

Brother:—I am distressed to see the heretics prospering, and greatly multiplying in our land. What crouds are flocking after them! what numbers of the more intelligent and influential are joining them, and are enlisted in their favor! What zeal marks their teachers! day and night preaching publicly and privately. Meet them when you may, you will find them laboring to impress the subject of religion on the minds of the people,—and that which gives weight to their instructions, is, the union of their societies, the apparent love to one another, their kindness, and hospitalitd—indeed, they appear to be the happiest of men, and seem to be in a fair way of deluging our country with their heresy, and ruining the souls of thousands.

What, my brother, do you thus sink under the sorrows of unbelief? Do you not believe that the number of God's elect is so definite that it cannot be increased nor diminished? So our good confession teaches us. It is impossible for one of the elect to be lost, or for one of the non-elect to be saved. Why be distressed then at the progress of heresy? Does not our good Confession of Faith teach us that God has foreordained whatsoever comes to pass. What you now see and deplore, was decreed from eternity, and God in executing his own decree is thus leading these poor reprobates to hell by these very means. Indeed, my brother, I rejoice in the goodness of God, that he permits these poor creatures to be happy in their deception. For us to oppose them, is wanton cruelty to them, and opposition to the will and decree of God, and is an evidence of our unbelief in God's secret purposes.

Ah! but brother, it may be that some of God's own elect are deceived, and led away by them. What if they are? They cannot be lost—they shall be reclaimed in God's own good time and way. Indeed, God has suffered them to be thus deceived, yea, he has unchangeably decreed it; and for this end, that all things shall work together for their good ultimately. Rejoice, then, evermore, that God is, in what we see, fulfilling and executing his own decrees. In every thing give thanks. We should be thankful for this very cause of your grief.

Your conclusions I acknowledge just, if indeed the system contained in our Confession be just and true.

If! If the system be just and true! Do you really doubt it?

I have admitted it true, but my mind is ever at war with my heart and experience, and with many passages of scripture.—When the love of God is shed abroad in my heart, these doctrines act like water thrown on a blazing fire. I endeavor to extrude

the thoughts of them from my mind; and in thus acting, am afraid that I am opposing with dislike, the doctrine of God; my love cools and darkness, and death, and doubts succeed. When I am filled with the love of God, I cannot forbear loving all mankind and wishing their salvation, and praying for them. But then I am checked in this by the doctrine that this cannot be the Spirit of God; for he does not love, nor desire the salvation of all. My comforts leave me, and painful doubts invade my soul. I also find that when our preachers are warmed with divine love, and when their labors are blessed to the people, they never teach these subjects of decrees, election and reprobation, but warmly urge the plain doctrine of the gospel.

Take heed to yourself, sir, how you speak of your doubts respecting the doctrines of our Confession, lest you be haled for this crime to the judgment seat of the Church, and be condemned and excluded for heresy.

Alas! it is a hard case. We blame the Catholics for their conduct towards heretics. But the mother and daughters have the same one spirit.

B. W. STONE, Editor.

A GLOOMY OMEN.

Many of our most efficient and promising young preachers are engaging in the study and practice of medicine. We cannot conceive of any honest profession more at war with the duties of a preacher of the Gospel. An efficient physician must ever be at his shop. He must attend the calls of his patients to the neglect of every thing else. He cannot make an appointment to preach with any certainty of filling it. He must keep up with the march of medical science, and practice or sink. His mind is distracted and divided between the study of medicine and the Gospel. We think it is better for us to be poor like the Apostles, and like them save multitudes of souls, than to shine in wealth and affluence, and at last lose the plaudit of our Lord, "Well done, good and faithful servants." It would be well for us to hear, "Let him, that ministereth, wait on his ministry." Many think and deceive themselves by such thoughts, that the profession of a physician, well comports with that of a preacher. Let facts determine. Did you ever find a practising physician and a successful preacher in the same person? Or if in the wide range of the civilized world, such a man has been found, is it not a very rare and singular occurrence? Have faith in God and go forth trusting in his name. But let none go, till sent by the Church That man, who is diligent in his calling, and faithful, and holy, and zealous, will be supported in apostolic style, if not in the style of modern priesthood.

B. W. STONE, Editor.

THE UNKNOWN TONGUE.

Considerable crowds have recently been attracted to the National Scotch Church, in Regent's square, from the circumstance

that several persons under the care of Edward Irving, laid claims to divine inspiration and to have the gift of Prophesying in an unknown tounge, with specimens of which, together with 'the interpretation thereof" they frequently favored the audience.

Yesterday morning (October 30) the church was literally crammed; and even after the service had been commenced, the streets in the vicinity were nearly filled with respectable persons of both sexes, hurrying to the scene. On Mr. Irving accepting the pulpit, he proceeded to say that, after all the false and pernicious statements that had been put forth—after all the evil reports that had been published and circulated to the world's end—he felt it necessary again to address a few preliminary observations to his auditors. "You will understand," said Mr. Irving, "that this congregation has been praying the Lord for many months past, that he would pour out the Spirit in the same way that it was done in former times; and having done so, having asked in faith—to us, as well as to other parts of the Church, the Holy Ghost has been given in the same manner which is recorded in the Scriptures. Members of this congregation have received the gift of tongues, and some have manifested their gifts in the church and, after many months' careful examination and inquiry, I am convinced that it is indeed the manifestation of the Holy Ghost. In such a state of things what was to be done but to give observance to him who has thus led the church into the good and holy path? Prophecy is given for the edification of the Church, I then, being under the authority of the Lord, and not of man, and having the distinct canon of the Church in my favor, I dare not, I say it is not a matter of opinion—I dare not for my life prevent the manifestations which have here been heard. I have conversed with these persons day after day—I could do no more; and now, being satisfied myself, I leave it in the hands of the Lord, whose commands I am resolved to obey."—*Lon. Chris Adv.*

GOOD NEWS CONTINUED.

Since our March No. Brother John Rogers, one of the travelling Evangelists, has been with us near a week; and at one of our meetings, after he had addressed the congregation, we invited persons to confess the Lord Jesus, when nine persons came forward and made the good confession. The glorious cause of the union is rapidly advancing. Since our last number issued, we have immerced 20 (composed of males and females) for remission, &c. Brethren let us pray for each other.

EDITORS.

Extract of a letter from Elder John Roberts, dated Colemansville, Harrison county, Ky. April 1st 1832.

Yesterday I immersed four respectable persons, and organized a church of fourteen members—the prospect is good that more will be shortly added, as there is great excitement among the people.

Extract from Elder H. D. Palmer of Indiana, dated Feb. 17th 1832:

I hobe you will dwell impressively on practical christianity this year. Three prominent evils must be removed before the religion of Jesus can shine; 1st., Partyism. 2d, Slavery. 3d, The common practice of making, vending, and drinking ardent liquors. The theory of union upon the Bible alone is gaining ground in all directions, praticularly among the intelligent.

On the first Lord's day of April brother Cummins Brown immersed four in the neighborhood of Carlisle.

Extract from P. G. Kennett of Carrolton, Indiana, to the Editors, March 30th.

My brother, (Dixon) rejoices in the union you have formed, to which I say, amen.

From the Gospel Luminary we have received cheering accounts from the East. Hundreds are boldly confessing the Lord, and submitting to baptism in his name.

We request our friends to keep us advised of the progress of light and truth: and of the number of persons who, during the year submit to the government and institutions of the Lord Jesus.

EDITORS.

Dr. Fishback's two No. on justification, to A. Campbell, we designed for the present No. of the Messenger, but it was neglected too long. The printers had filled up the number without it. It shall appear in our next. Other communications shall receive attention in due time.

EDITORS.

RECEIPTS FROM MARCH 14, to APRIL 6.

KENTUCKY. *Caneridge*—By Jas Houston $14 00 for Wm Henderson, C Colcord, J Colcord, L Houston, R Laughlin, Mrs Towles, Mrs Desha, Js Horton, J Hibler, Rev Keith, William Payne, John Wilson, W Jamison, D Ammerman, J Barnett, all vol 6.

Republican.—Nath Dunn, vol 6, Robt Kay do.

Contreville.—Wm Cox vol 6.

Mt. Carmel.—A Keller, vol 6; N Smith do.

Georgetown.—By J A Thompson, vol 6. By L Fleming, for A Summers vol 6—Mrs B Smith do. Jones Thompson vol 4 and 5—F Dickey vol 6—A Payne vol 6—Mrs H Johnsoh do—Wm Sebastian do.

Lexington.—Doc Carnell vol 6; by B Cassell, for Wingate vol 4, for W G Thompson do., for Jac Ashten vol 6.

Union.—By Elder, T M Allen, for Jacob Link, M O Sidener, A Rice, J W Moore R S Russell, T A Russell, Mr Hutford, Jas Moore, all vol 6.

Bethel.—By Henry Lindsay vol 6.

Winchester.—Mr. Poston for J Robinson vol 5 and 6.

Everett's house.—By Js Shackelford for A Henderson, $16 00 of which $4 00 for vol 5 and 12 00 for vol 6.

Cabbin Creek.—By Jas Shackleford for D Maple, $6 00 for vol 6.

Maysville.—By Jas Shackleford for N Hixon, Sam January vol 6.

Washington.—By do for W Read, Wm H Wilson, J Hudnut, vol 6.

Monticello.—By Js Evans for vol 5, and $2 00 for G Swinney vol 4, 5, and 1 00 for Elder J Jones vol 6, of Liberty.

Sharpsburgh.—Sam Ross vol 6.

Moorfield.—B W Hall vol 6.

Flemingsburgh.—Thos Drinnon vol 6; Hugh Drinnon do; R Trimble do. By J Rogers, for Js Stockwell vol 6, Js Eckols do J Hall do, Jas Armstrong do.

Carlisle.—By J Rogers for R Arderry vol 6, A Couchman do A Howe do., J West do., Wm Caldwell do., J Hall do., J Harris vol 5.

Cynthiana.—Mr January, W Roberts vol 6.

Simpsonsville.—Js Eads vol 5 and 6.

Leesburgh.—By Jo Wasson in full for vol 4, 5, $1 50—for Js McHatton vol 6; Wm Bodkins do., B D Coppage do., L. Coppage do., Jo Wasson do., Saml Ellis do.

Columbia.—By J Hughs for W Dudley vol 5 and 6, for J P Smith vol 6, for self do.

Eagle Creek.—By Mrs Herndon vol 5 and 6.

OHIO. *Bethel.*—By Elder J Powel $6 50.

Dayton.—By L Bruen $8 00 in full for vol 6, and 2 00 for D. Humfreeville vol 4 and 5.

Rutland.—By A Payne for Elders E Rathburn, brother Williams and brother Hubbell vol 6.

Felicity.—By A Knowls; for H Mohn, J Bartlow, O Pearn, C Metzger, S Hemphill vol 6.

Cincinnati.—By O Austin for vol 6, $5 00.

N. CAROLINA. By Elder Hays, $5 00.

MARYLAND. *Baltimore.*—Js Henshall vol 6, $5 00

INDIANA. *Paoli.*—By Lewis Byram and C Hall in full vol 6, $10 00.

GEORGETOWN COLLEGE,

SCOTT COUNTY, KENTUCKY.

THE Summer season of this Institution will commence on Monday, 23d of April.

FACULTY.

Rev. J. Smith Bacon, A. M. *President.*
Rev. G. W. Eaton, A. M. *Professor Languages.*
Thornton F. Johnson, Esq *Professo .Math. and Nat. Phi.*
Samuel Hatch, M. D. *Professor Chemistry.*
Wm. Craig, A. M. *Tutor College Proper.*
C Lewis, Esq. *Principal Preparatory Department.*
Mr. F. E. Frebuchet, (recently from France,) *Teacher of the French Language*

GENERAL INFORMATION.

Tuition—Tuition in College Proper is $30 a year, one half payable at the beginning of each session. Tuition in the Preparatory Department is $10 for the ordinary English branches; and $12 50 for Classical Students per session, payable as above. $1 contribution for fuel in the winter season.

Annual Expenses—Board, Washing, Lodging, Fuel and Lights, can be obtained in private families in Georgetown, for $75 a year.

Honours—The degree of Bachelor of Arts will be confered, as usual, on those who go through the Classical departmant. An English Diploma will be given to those who complete a regular course in the English Department.

Examination—Each class has an examination at the close of every session, which parents and guardians and the friends of education generally, are invited to attend. There will be an annual exhibition of the two upper classes, on the 3d Tuesday in March.

Library and Apparatus—The College has already a well selected Library, and a considerable Chemical and Philosophical Apparatus, both of which will be increased as rapidly as the state of the funds will admit.

Government—It is intended that this shall be, as far as practicable, mild, paternal and preventative. Those students who do not cheerfully submit to it, or who become habitually negligent, will be silently dismissed.

Vacations—There will be two vacations—the first will begin on the Monday after the third Tuesday in March, and continue four weeks—the second will begin on the Monday after the third Tuesday in September, and continue six weeks.

Commencement—Commencement occurs on the Wednesday after the third Tuesday in September.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. MAY, 1832. [No. 5

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

DIALOGUE CONTINUED FROM PAGE 100.

Pet. My friend I am glad to see you. When we parted last your mind appeared to be much agitated. You seemed to be yielding to the truth, that Jesus was the Messiah, the Son of God. I have been anxious to hear the result. Do you now believe?

Tho. Your thoughts of my situation when we last parted, were correct. My mind was sorely oppressed. I retired to my room, and for many days and nights I withdrew from society, and examined, and re-examined the evidences adduced by you in favor of christianity. The result of this procedure, was, that my mind became fully satisfied of the truth of revelation. I determined instantly to confess the Saviour openly, and to be immersed in his name for the remission of sins, and the gift of the Holy Spirit. This I learned from Acts 2 to be my duty, and the way pointed out for a poor believing sinner to obtain these favors from his God. I hastened immediately to an old Baptist preacher in the neighborhood to be immersed by him. I told him my desire, and exposed to him the state of my mind. He told me he could not baptise me until I had received good evidences of being regenerated, pardoned, and saved. Now I have read the commission of the Saviour to his apostles, where I had been taught that he that believes and is baptised shall be saved—and Peter taught the distressed believing Jews to repent and be baptised for the remission of sins—and Ananias had taught Saul to be baptised, and wash away his sins—and Peter, in his general epistle, had said, "Baptism doth now save us, by the resurrection of Jesus Christ from the dead." The old preacher advised me to pray, and wait God's time. and if I were one of his

elect, he would certainly regenerate, and save me in his own way.

He, discovering my mind to be perplexed, endeavored to soothe its sorrows by what he considered the comfortable doctrines of the gospel, as unconditional election, predestination and divine decrees. He expatiated lengthily on these points, referring to the scriptures for proof of their truth. His arguments were ingenious; yet none but one had much weight to incline me to believe the doctrines; this one was, that God from eternity, infallibly knew all things, therefore all things must come to pass as they were known from eternity by him. This he considered tantamount to an unchangeable decree. I was *then* unable, and am yet unable to meet the argument. The effects produced on my mind are, that I am less concerned about the salvation of my soul, and am almost brought to believe that this system is but a slight shade removed from my former skeptical views. I am almost driven back to infidelity.

Pet. This is no cause of wonder to me—I rather wonder that this spurious christianity has not made ten infidels for one. I am pursuaded that, if you will attend, I can convince you of the fallacy of the argument for those eternal decrees, deduced from the knowledge or presence of God. If the eternal foreknowledge of God be the same as his eternal decree, or tantamount to it; and, as all admit, he knew from eternity every thing bad, as well as good; that from eternity, God decreed every wicked, as well as righteous thing; or foreordained every thing that comes to pass. God's decrees must be founded in righteousness; therefore whatever he decrees is right, and every thing that comes to pass is right—there can be no wrong in the universe—sin cannot be found in this system of theology—He that commits murder, adultery, and felony, is equally fulfilling the decree of God, and is equally righteous, as he that practises all the virtues of benevolence, goodness and mercy. This system completely prostrates the idea of any distinction between virtue and vice—a distinction as plainly marked in the whole system of revelation, as any other idea in it. Therefore, if revelation be true, this system must be false.

This system also destroys the idea of the moral government of God, as revealed in the scriptures; for it sets his decrees in direct opposition to the laws of moral government. He decreed that Adam should sin, and expressly forbid him to sin. If his decree was righteous, the law could not be—one or the other must be wrong; both cannot be right. He decrees that B shall commit murder; yet in his laws of government he forbids murder. So all sins are decreed, and the same sins forbidden. Is this the government of God?

This system makes God himself the author of all sin, and sets him at the head of all the evil and mischief in the universe. For if he decrees all things that come to pass, he himself must execute those decrees either by, or without means, for nothing can

be contingent. This, all in the system acknowledge; for they state, that God executes his own decrees."

This system destroys the idea of a future judgment; for all things were fixed—fatally fixed from eternity; and all free agency and consequently, moral responsibility, are taken from man, he cannot be the subject of moral government, or of righteous judgment. Can such be rewarded with punishment, or rewards?

Now as revelation is directly opposed to all these doctrines growing out of this system, we are forced to acknowledge, that the system is false; and that every argument in support of it, is fallacious. The knowledge of God has no effect whatever on the actions of free agents. If I were endued to day with a perfect foresight of every action of every person in Philadelphia, which should be acted to morrow, would my knowledge have any effect in producing those actions? No; no more than my ignorance of them would. Did the divine knowledge of Judas in betraying his Lord, have any effect on him in perpetrating the deed? None will aver it.

Another argument against the truth of the system, and an argument not among the least, is the effect—the ruinous effect produced on the mind to banish religious impressions, or to drive to desperation. Of this effect you are one unhappy instance. You had just escaped from the horrid vortex of scepticism, and were following the sure guide to salvation, when by this sceptical system, covered with the garments of christianity, you were ensnared and are now fast rolling back to the dreadful gulph. How many now, like you, have received this system, and by following its legitimate consequences, have removed the bounds between virtue and vice—have denied a future judgment, future punishment—the existence of a hell or devil; and, but one more step and some have consistently with the system taken it—the existence of a God. Indeed, they are consistent: for who would believe in a God so horribly pourtrayed as in this system?

Tho. Do you really deny the decrees of God?

Pet. Deny God's decrees!—No: I believe in all he has revealed; as that, "He that believeth and is baptised shall be saved" —and many others which we meet with in the holy scriptures. Many have talked—vainly talked of God's secret, unrevealed decrees. What do they know about that which is secret and unvealed!—I boldly affirm, nothing.

Tho. Yau have convinced me that I have been driven from the way of Salvation, in which I was not long since, by the sophistry of man. O wretched man that I am! What shall I do to be saved?

Pet. Believe on the Lord Jesus Christ and thou shalt be saved.

Tho. I do believe that he is the Son of God, and savior of sinners; but alas! I am a hard, unfeeling sinner.

Pet. Not only believe, but repent, or reform.

Tho. O that I could repent! I am distressed at my former rebellious life, and feel determined to reform from all sin; but I fear I am not sufficiently grieved, nor do I sufficiently feel, as others have, the weight of sin and sorrow for it. O that I could!

Pet. If you are so sorry for sin, that you are determined to forsake it, and to turn to righteousness, tarry no longer; arise, and be baptised for the remission of your sins, and you shall receive the gift of the Holy Spirit. You need not expect grace in disobedience.

Tho. I yield, I yield. God be merciful to me a sinner.

PRESBYTERIANS IN TROUBLE.

From the "Standard," a periodical published in Cincinnati, by the "Old School Presbyterians, we make a few selections, and offer a few remarks. In No. 1, for Sept. 7, is the beginning of a series of numbers, headed, "Dangers threatening the Presbyterian Church." Those dangers are stated as originating from two sources: 1st. Because those doctrines, and that order, which, believing them to be scriptural, we have conscientiously adopted, and solemnly pledged ourselves to maintain, are in danger of being subverted, or superseded, by errors diverging, in various and indefinite degrees, from the doctrine of the word of God. (2dly.) and because the resources and influence of our Church, are in danger of being perverted to the special purpose of overturning some of those very truths they were raised to establish, extend, and sustain. The proceedings of the last General Assembly have evinced, not only to ourselves, but to other denominations, and to the world around us, that the Presbyterian Church is in a state of unhappy division, great excitement, and imminent danger. If, however, she would awake, put on her strength, and "contend earnestly for the faith, which was once delivered to the saints," the danger might yet be averted, and her institutions, her purity, and even her peace, be ultimately secured."

As all our readers may not have had the opportunity of knowing the causes fully, of the great division, excitement, and danger of the Presbyterian Church, we propose to state them particularly; or to explain rather, more fully, those given by the writer above. 1st. By *the doctrines and order*, which the writer says, "we have conscientiously adopted, and solemnly pledged ourselves to maintain," we are to understand the Presbyterian Confession of Faith. This book is in danger of being subverted, by the "New School" Presbyterians, or the *New Lights*, as they are now called. These *New Lights* are preaching and disseminating doctrines contrary to the doctrines of the Confession of Faith: as, they reject the doctrine of the imputation of Adam's sin, and of Christ's righteousness. They deny that Christ sustained the penalty of the law—that his atonement had no specific reference to individuals, and in itself, secured the salvation of no man, except on condition of faith and repentance. They teach

their independence of all *formularies* of doctrine, or of human creeds and confessions—one of them (Mr. Barnes) thus speaks, "I assume the full and free offer of the Gospel to all men, to be one of those cardinal points of the system, by which I *guage* all my my other views of truth. I hold no doctrines—and by the grace of God, never can hold any—which will be in my view inconsistent with the free and full offer of the gospel to all men; or which will bind my hands, or palsy my tongue, or freeze my heart, when I stand before sinners to tell them of a dying Savior."—They hold that God requires nothing of man, which he has not power to do—that man can believe according to common sense, the testimony of God, and obey him—They deny the common orthodox doctrine of human depravity, and that some knowledge of duty is requisite for sin, and that therefore infants are incapaple of sin, since they know not good nor evil. In a word, that the Bible is to be interpreted by all the honest helps within our reach, and then proclaimed *as it is*—let it lead where it will, *within* or *without* the circumference of any arrangement of doctrine, theological system, or Confession of Faith. These are the leading doctrines, taught by the *New School* or *New Light* Presbyterians from which it is plain that the old Presbyterian Confes. on of Faith is in imminent danger of being subverted indeed; especially, when we are told that the majority of all the members of the General Assembly of Presbyterians, are of the New School, and regard with indifference, and contempt, the constitution of their Church.

With respect to *the order* of the Presbyterian Church, we are to understand that part of the Confession of Faith, which contains the discipline of that Church. This too, is in imminent danger of being perverted; for the New School teach the independence of the Churches—that every congregation is competent to govern itself without the aid of Presbyteries, Synods, or General Assemblies: Of course these must sink, if the *Newlights* prevail.

2. The second great cause of division, is, that *the resources* and *influence* of the Presbyterian Church, are also in imminent danger of peing perverted. By their *resources*, we understand their monied institutions, which has given that Church such mighty *influence* in the world—as their theological schools—missionary societies, &c. These institutions "were raised to establish, to extend, and sustain the very truths, which these *Newlights* are endeavoring to overthrow." It is a pity that men, learned men, men of piety, should, in this enlightened day, think that the truth of God is to be sustained by money, or needs to be propt up by such aid! It looks like a libel on the scriptures. The *influence*, gained by such help, we acknowledge has been great; but we cannot but protest against its sanctity. We cannot but admire the wisdom of God in overthrowing these influential resources. No other plan, but division in the body, could effect it. But we may have misunderstood the writer. By these *re-*

sources sustaining the truths now in danger of being perverted, he may understand the doctrines of his Confession of Faith. If this be his meaning, we readily grant that such resources and influence, are really needed and well adapted to produce this effect; without which resources, these doctrines (many of them) would long since have been with the lucifuging moles and bats.

We highly applaud the wisdom of the writer in his propositions for healing the divisions among them, and for averting the imminent danger. These propositions are reduced to three; i. e. The Church should awake—put on her strength, and "contend earnestly for the faith once delivered to the saints" Better advice could not be given. Too long, alas! have the opiates, invented by Austin, prepared by Calvin, and received by his disciples, lulled them to sleep. It is high time to awake out of sleep; for they that sleep, sleep in the night. The day is dawning, and the works of darkness should cease. But we think that the *Newlight* Presbyterians have anticipated the advice. They seem to be already awaking to see their errors in the light of truth; and if the "Old School" Presbyterians take the advice of the writer, they will soon be in a similar situation.

"Put on her strength," is the second advice. Now the Lord is every where in the Bible said to be the strength of his people. The way pointed out in the New Testament for putting on the Lord, is, to be baptised or immersed into him; Gall. 3, 27. For as many of you as have been baptised into Christ, have put on Christ." We entertain the pleasing hope, that although the New School Presbyterians have not yet taken this advice, yet as soon as they have advanced a little farther from the fogs of the old Confession of Faith, and set free from its bonds; and when they shall have taken the Bible alone for their guide, and have drunk more deeply into its humiliating spirit, they will put on Christ, the strength of every saint.

The third advice, is, "Contend earnestly for the faith once delivered to the saints." The writer, surely, does not mean by this, the Westminister Confession of Faith, for this did not exist at that time. Modesty would forbid him—None but his infallibility, the Pope of Rome, would thus speak respecting his Canons. He must mean the Holy Scriptures. O! that all would take the advice given. How soon would all division among Christians be healed! How happy should we be, all walking by the same rule—all minding the same things. In reading this part of the writer, I am strongly reminded of the prophecy and advice of Caiaphas, the High Priest: "He spake not of himself"—he meant one thing, and the spirit, by which he prophesied, another.

If the Presbyterian Church will attend to this good advice, given by the writer, they will cease contending about the doctrines of their Confession—their theological schools—their missionary societies—their pecuniary resources, instituted to establish, extend, and sustain the doctrines of the Presbyterian

Church—and they will seek to gain *influence* by more holy means. That this blessed state may be speedily theirs, is the earnest desire of one who was once where they now are, and one of their number; but who has, long since, fled to the Bible alone for his only guide to Heaven.

B. W. STONE, Editor.

LETTER TO J. L. WILSON, D. D.

DEAR SIR—In the "Standard," printed in Cincinnati, I have read with considerable interest your numbers, headed, "past and present." You have made some statements, which need correction; and it is hoped your candor will incline you to do us justice. In your first number (for Sept. 16) you say, "I saw (30 years ago) the period of disastrous innovation, when a glorious revival of religion was checked, by the discovery of what was called *Newlight*."

This, sir, is a palpable mistake. I speak from my own knowledge of facts, because *fui magna pars*. That great revival commenced in West Tennessee, among what were afterwards called Cumberland Presbyterians. It is well known that they did not preach the doctrine of your Confession of Faith. That revival was effected by doctrines, which you are pleased to call heretical. Not long after the commencement of this revival in Tennessee, it reached Kentucky. I well know, and hundreds yet live, who also know, under what doctrines this revival commenced and advanced for years—it was the very doctrine, which you call *newlight*. And I, and hundreds also, well know that it was the opposition of the Old School Presbyterians, that ever checked this revival.

You farther say, "I heard them (*the Newlights*) impugn the doctrines of their own creed; and when charged with the fact, deny it; affirming they were misunderstood, misrepresented, and slandered." It is probable you may have heard all this; for, no doubt, there were some bad men among us. But, your statement is too indefinite and general—your readers would be led to conclude that this crime attached to us all. You know, sir, that I owned no creed but the Bible, and that I was ordained with this understanding by the Presbytery. I did impugn some of the doctrines of the Creed, but never denied the fact.

You farther state: "I saw the church rise up, and in the majesty and strength of truth, shake these impugners of her faith, and infractors of her order, and disturbers of her peace, from her bosom.

Query: When a child has voluntarily left the bosom of its mother, is it proper language to say, that the mother had shaken it from her bosom. This was precisely our case. Our mother had treated us harshly—was still threatening and blaming us for preaching the doctrine of the revival—we plainly saw, we must relinquish the one or the other. We chose to withdraw from the jurisdiction of the Presbyterian Church, rather than relinquish

the truth. This we did—and after we had gone out from their bosom, and their house, is it proper language to say, they shook us from their bosoms, and forced us out of their house!

Again you state: "When shut out from their church courts, and debared from their communion table, I saw them taking their stands, as locality or inclination dictated, in the waters of Unitarian immersion—in the swamps of Cumberland Presbyterianism—in the polluted sinks of Shakerism, or in the more sublime cliffs and crags of open infidelity' Mournful sight!"

Truly it is a mournful sight, when painted by an artist in glowing colors. "The waters of Unitarian immersion," is, an expression as new and unintelligible as "the swamps of Cumberland Presbyterians," and as "the more sublime cliffs and crags of open infidelity."—I hardly thought, sir, that you would so far honor open infidelity, as to set it above those, who believe and obey the Savior, as do we, and the Cumberland Presbyterians. But our Creed tells, when you are reviled, revile not again. We could draw a plain, unvarnished picture of the Presbyterians now extant; but time will shortly and fully disclose what we see and anticipate. I will only remark, that of the five who left the Presbyterians, but myself was immersed.

You add: "In the lapse of time, when the storm was hushed, and the *line drawn*, and the standard floated in the mild zephyrs of Heaven, I saw *a few*, and only a *very few* of the deceivers and deceived, returning again to the arms of the church, with repentation and tears."

I find you and some others very indignant at Mr. Ross, for calling Robert Marshall *an apostate reclaimed* Yet you now call him, John Thompson, and the other few that returned, *deceivers returning*. A *deceiver* is reckoned among the lowest and basest of mankind. Yet this is the character you are pleased to attach to us and the Cumberland Presbyterians—and you blend us in one promiscuous group, with Shakers and open infidels! If to you it be a pleasure, you may enjoy it unenvied by us; and every saint of every name is willing to relinquish his part of such pleasure to those who can relish it.

In your next number you proceed to state the doctrines of the *Newlights;* not the Presbyterian *Newlights*, which now compose a majority of the General Assembly; but of those called *reproachfully* Newlights, whose proper name is *Christians*. This we promise to examine in another number. I indulge the best feelings for you, and the best wishes for your present and eternal peace.

B. W. STONE, Editor.

WHAT IS THE GOSPEL.

CONTINUED FROM PAGE 76.

It is conceded on all hands, that the gospel, whatever it be, is good news—that it presents the hope of a blessed immortality beyond the grave, to poor perishing man—that the joys of Heav-

en and the miseries of hell are disclosed; and that he who is influenced to submit to, and embrace this good news, shall enjoy everlasting life; whilst he who refuses to yield, shall be banished from the presence of God, and from the glory of his power. Upon such a state of case being presented, the rational, intelligent, and unbiassed mind would expect to find the gospel embraced in such terms, disclosed in such language, and built on such a foundation, that every mind could comprehend it, and defy all the assaults of its enemies. In short, he would expect to find an infallible rule by which to test its high pretensions. We have been favored with an infallible rule to test the high claims of Jesus, as the Messiah, that we may be enabled to test and silence all false Messiahs. And his gospel is panoplied with the same armor.

Being at the head of all authority in Heaven and upon earth, we may reasonably conclude that his teaching is infallible, and made easy to the apprehension of all. The testimony was given and has been recorded, to establish the fact, that Jesus is the true Messiah, and claims the allegiance of every rational being. Whosoever believes that he is the Great Prophet, Priest and King, and obeys him, has a right to the tree of life; and God will save him with an everlasting salvation. We defy the world to place the salvation of the gospel upon any other foundation, than faith in Jesus as the Son of God, the Messiah, the Savior, &c.—and obedience to his will. He who believes and is baptised shall be saved, and he who believes not shall be condemned. Hearing is necessarily implied in the above proposition; for no man can be condemned for not believing that of which he never heard, and of course can have no idea.

All christians believe that Jesus is the Messiah, and all other facts recorded in relation to him. That he is King and Lord of all—that he has a Kingdom—and that there is an act to be performed in order to being born or admitted into it. There is much dispute and contention in the world, as to what that act is. All those who admit the application or use of water, as a means of admittance into his Kingdom, agree that immersion includes all other modes or forms.

Whilst every other use of water as to baptism is disputed, immersion stands admitted. Why not then abandon every other practice, and let all meet in union and love, upon that which meets all our views. Surely christians would not refuse thus to act. If you agree that immersion is valid, whilst you contend for the validity of sprinkling and pouring, and others believe in their conscience, that immersion alone is valid, how can you refuse to be immersed, in order that Christians harmonize and lend their united energies to the conversion of the world. He who believes in Jesus as the Saviour, the Son of God, and obeys him, shall be saved or have his sins remitted or cancelled. And if such person perseveres in well doing until death, to him will be rendered the gift of eternal life from the grave;

The glad tidings, that Jesus is the Saviour, confirmed by miracles, and that he is the author of eternal salvation to all those who obey him, bears an intrinsic excellency which defies imposition.

That we may be enabled to test the false gospels—we will present a case or two illustrative of the ground to be assumed.

The Calvanistic Presbyterian or Baptist contend that every thing which militates against their systems of atonement and decrees, is in opposition to the gospel; and that their system is the only true, pure, and unadulterated gospel, as exhibited in the word of God. Now we say that their peculiar views of the decrees and atonement are no part of the gospel; and we proceed to the proof.

1st. Let us repeat the rule, "He who believes and is baptised shall be saved, and he who believes not shall be damned."

Now for the question—Does the word of God promise salvation to any one who believes, that Christ made an atonement for only a few of the human family—and that the remainder shall perish forever. 2d. Is there a promise of salvation to any person who believes and preaches that the people cannot believe the word of God, or that they can? Is there any promise of salvation to those who believe that Christ died for all, and that the spirit operates on all men, so as to enable them to believe the word? We are compelled to answer in the negative to all these questions; and once more we assert, that salvation is not promised to the belief of any abstract proposition.

The Sects yield this much, themselves being judges.

Ask the Calvinist—Do you think there are any christians amongst the Arminians? Oh! yes. I have several neighbors of that class, who are as pious as any persons, and perform all christian duties. And do you suppose they can be saved? Oh! yes, if any persons can. Then your Calvinism is no part of the gospel, for Jesus said, "he who believes not shall be damned."

Ask the Arminian the same question as to the Calvinist, and he will give the same answer. Thus we clearly see, that both parties are making tests of things or questions, which do not belong to Christianity. They have produced schisms and divisions about questions and strifes of words, until pure christianity can scarce be found in the land.

J. T. JOHNSON, Editor.

Carlisle, Ky. April 23, 1832.

Brother Stone & Johnson—Ah! (as brother Walter Scott said) whither has fled the spirit of God's ancient servants? who counted all things loss for the excellency of the knowledge of Christ; who love not the world, neither the things of the world;—who sought not honor one of another, but *that honor*, which comes from God only; who admired not men's persons, on account of advantage; who in honor preferred one another, esteeming others better than themselves; who boasted only in the cross of Christ,

and labored only, to have a conscience void of offence towards God and man. Ah! these were the sentiments, the feelings, the spirit that animated the first christians. How much to be admired! How worthy to be imitated!

But alas! How have these sentiments, feelings, and spirit been supplanted by the love of the world, the love of pre-eminence, the spirit of Diotrephes—of the ignorant disciples, that strove who should be the greatest! Ah! my dear brethren, never till we are disposed to take our seat, with sister Mary, at the feet of our blessed Jesus, and learn of him, who is meek and lowly in heart, and copy out his example in our lives;—never till then, can we hope for the answer of our Saviour's prayer, in the union of his followers upon the word of truth, and the conversion of the world, as the fruit of the union.

But when we shall have fully imbibed the one spirit, being members of the one body, having the one hope, one Lord, one faith, one baptism, one God, and Father of all, over all, with all, and in us all, how natural will it be for us, to flow together to the goodness of God! We will then feel, as we should, that we are all members of one family—lively stones, composing the one spiritual building, reared for a habitation of God by the Spirit. There will be no clashing of interests here, as among the Sects. The interest of one, will be the interest of all.

If one member suffer, all will sympathise with it; if one be honored, all will rejoice. If any will be great here, they will show their greatness, by becoming the servants of all, in imitation of their Master, who come not to be ministered unto, but to minister, and give his life for the world. All will be loving and joyful, and peaceable, and long suffering, gentle, good, faithful, meek, temperate, full of mercy, and good fruits, without partiality, and without hypocrisy. This, my dear brethren, is the good old way. May the Lord help us to walk in it. How I admire the spirit of the good old Baptist, the harbinger of our Lord, manifested in a conversation, which he had with some of his disciples, as recorded in the latter part of the 3d chapter of the testimony of John.

His disciples, in the true spirit of partizans, approached the Baptist, and thus address him: Rabbi, He who was with thee beyond Jordan, to whom thou bearest witness, also baptised, and the people flock to him. As if they had said, Does it not grieve you to witness the growing influence of the Messiah? Why, says John no, not at all. This is the very thing that fills me with joy. Did I not tell you, long ago, that I was not the Messiah, but sent before him, to prepare a people for *him*, not for *myself*. He is the Bridegroom, and to him the bride belongs. The people, whom I have prepared for him, are *his*. And as the friend of the Bridegroom, (and this is the highest honor I claim) who assisteth him, rejoiceth to hear his voice; this, my joy therefore is complete. He must increase, while I decrease.—As if John had said, "*I* never come to be the leader of a party,

nor will I be. I come to prepare a people for the Lord; and having done it, my work is fulfilled—my joy is complete in hearing my master's voice, and seeing the people crowd to him Let *me* be forgotten—let *me* be accounted as nothing, and let the *honors* of my Saviour be advanced"—Amen.

May the Lord help us to be imitators of John, in this particular. How like to this humble spirit of John's, was the spirit of Paul the Apostle! Upon the first risings of the spirit of partyism at Corinth, Paul draws the sword of the spirit upon it, to hew it down. Says he: One says I am of Paul, another, I am of Apollos, another, I am of Cephas, and another, I am of Christ. What a fair opportunity was afforded the Apostle here, of becoming the head of a party, and with what eagerness would he have embraced it, had he been possessed of the spirit, of many modern home-made apostles. But no such groveling spirit influenced him. Why says he, brethren, you are carnal, while you are striving to make me the head of a party. I will not be the leader of a faction. You know Christ is not divided, wherefore then should you be divided? You know Paul was not crucified for you, why then should any of you glory in Paul?—You know, moreover, that you were not baptised into Paul, why then desire to make him your leader? Who is Paul? And who is Apollos? They are ministers by whom you believe, even as the Lord gave to each of them, his commission, and the words he should speak. So that neither Paul, nor Apollos, is any thing, but God who maketh to grow. Wherefore, brethren, cease your foolish boasting, in Paul, Apollos, and Cephas—abandon all your pride and carnality; let no man boast in men. We are all your servants for Jesus' sake; but if any man boast, let him boast in the Lord. So says Paul, and so say I. What a lesson to the teachers, and the taught; the leaders and the led, is here given! May we learn it, and profit by it, is the prayer of your brother, in hope of a better state of things.

JOHN ROGERS.

FOR THE C. MESSENGER AND M. HARBINGER.

No. 2.

The justification of sinners and ungodly men by faith, without works, and the justification of righteous men by works and not by faith only.

TO A. CAMPBELL, EDITOR OF THE M. HARBINGER.

Brother Campbell—I will now present to you what I apprehend to be the Gospel doctrine of the justification of sinners, or ungodly men, by which they become godly or righteous men in the sight of God, and the justification of righteous men, as distinguished from the justification of ungodly men.

The Gospel doctrine of the justification of sinners, is the same as the doctrine of the remission of sins, of forgiveness of sin, and the pardon of sins; and is called *the righteousness of God*. This doctrine claims to itself a sort of precedency and pre-

nence over all other doctrines, as being the one in which all the other doctrines of grace unite; so that Luther might well pronounce it to be the criterion of a standing or falling Church, according as it is held soundly or unsoundly. Respecting those, who departed from the Gospel views of justification, it was declared by Paul that "*Christ should profit them nothing*"—to them *the Gospel had become of none effect—they had fallen from grace.*"

Justification is a law term, and is taken from the business of Judicial Courts, and denotes the acquittal of a person, tried by such a Court, upon an accusation of crime. The person accused, being upon trial, found innocent of the charge, is declared to be just in the view of the law; and by an easy and natural figure, is said *to be justified*, that is *made just*. The judgment of acquittal in this case, does not *make* the person innocent of the crime charged against him, but having been innocent, the judgment of acquittal, by which he is said to be justified, *declares* his innocence.

In the Gospel use of the word justification, the meaning is very different from the above, because *all have sinned*, and *all are guilty before God*, and therefore it is obvious, that no person can be justified on account of his own personal innocence. Hence the justification of sinners is gratuitous, that is, by grace, and not meritorious, and is provided for in the New Covenant, or in the Gospel of the grace of God, agreeably to which they are justified by faith through the redemption that is in Christ Jesus. When our Lord instituted his Supper, he took the cup and gave it to his Disciples, and said, "Drink ye all of it; for this is my blood of the New Covenant, which is shed for many, for the remission of sins." In the new Covenant, by the divine appointment, Christ was made a sin offering for us, who knew no sin, that we might be made the righteousness of God in him.

The righteousness of God in the Gospel, being by the faith of Jesus Christ, the true believer in him is supposed to be put upon his trial—charges of various sorts are pleaded—he has been guilty of the sins charged. How can he be justified, and God be just in his justification? The Gospel answers the question by declaring that, "by the law is the knowledge of sin," but, the righteousness of God, is, by the faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that he might be just, and the justifier of him that believeth in Jesus, Rom. 3, 19, 30. Therefore, however aggravated and true the charges may be against the true believer in Jesus Christ, Paul asks the question, Who shall presume to condemn him, since it is God who justifies him through Christ, who died for him, and whom he set forth to be a propitiation through faith in his blood, to manifest his righteousness for the remission of sins?

The true believer is thus *declared* by the judge to be just; the *judgment of acquittal* does not *make* him *just*, or *innocent*, or *righteous*, in the gift of God, but *declares* him to *be so*, and to have *been made so, by faith in Jesus Christ*; and looks back to the period when he first sincerely believed in him for the commencement of it, *and not when he was baptised.* The heinous and aggravated sins that he had committed before that period, as an ungodly man, were pardoned at that time. By faith in Christ he obtained redemption through his blood, *even* the forgiveness of sins; and by that faith he became a child of God, and a new creature. He was born of the Spirit by the incorruptible seed of the word, which by the Gospel is preached. All this is provided for in the New Covenant, which excludes all works of righteousness that we can do, in the article of justification. From these views of the subject, it appears that the justification of a sinner, or an ungodly man, by which he is received into the divine favour, is complex, and includes the idea of *pardon*, as well as of *acquittal.* The *justification* of a pardoned sinner, gives him a *present* title to the reward of righteousness, without respect to his *past* actions, and independent of his *future* conduct. The present reward of righteousness is fellowship with God, and hope of glory.

There is a strange kind of notion existing in our day, that sinners are justified, or that their sins are remitted and pardoned by the immediate physical operations of the Spirit, as Naaman was cured of the leprosy, or by immediate impulses Those who entertain it, do not know that justification is a *Judicial*, and not a *physical act* of God. God justifies sinners, not by infusing a holy dispositon in them, but by imputing their faith in Jesus Christ to them for righteousness, Faith is the only instrument of justification, and consists in the cordial belief of the testimony of God concerning his Son. Before God can hold fellowship with man, his sins must be remitted, as it was sin that destroyed that fellowship in Eden This is done by faith in Jesus Christ, who is exalted to give reformation and remission of sin. Every thing is given to us in Christ, and nothing is given to us without him, of a spiritual or divine nature. Without Christ, a sinner can *do nothing*, as without him he can *know nothing of God*, and *reeeive no favour from him.*

God views and treats man as a sinner, under a dispensation of grace or favour, through the atonement and mediation of Jesus Christ; and he makes no communication to him, bestows no blessing upon him, and requires nothing of him but through his mediation. Christ is the light and life of the world in its fallen state, and God requires nothing of man, either in the exercise of his *natural* or *moral ability*, in the way of love or obedience to him, but through Christ, and by faith in him. The first thing he requires of a sinner, is, to believe in Jesus Christ, as without faith it is impossible to please him. And the first thing presented in the Gospel for his faith and reception, is, Christ and him crucified, "through whom is preached the forgivness of sin;

and by him all that believe are justified from all things." Faith is obtained, not by the physical agency of the Spirit, but by the word of the Gospel, and consists in the belief of it. Having shown that a sinner, or an ungodly man is justified by faith without works, and by which he is made a righteous man, I am now to show that a righteous man is justified by works, and not by faith only.

As faith in Jesus Christ justifies the sinner according to the divine constitution of the New Covenant, so there is nothing that can change the moral state, or the heart of man from enmity to God, to the love of him, and love of holiness, but the manifestation of his grace and love, which he has made in the gift of his Son; and all that do sincerely and truly believe in him, realize this change—and thus sanctification begins with justification.

Sin lost our *title* to Heaven, and corruption destroyed our *qualification* for the enjoyment of it. The former is restored by our justification, and our qualification for the enjoyment of it, is restored by our sanctification.

Although Paul has said nothing in reference to the justification of a sinner, but only a true and living faith, yet that faith does not shut out its consequences, reformation, hope, love, and the fear of God, and attention and submission to the ordinances of the Gospel, baptism, the Lord's supper, &c. These are only excluded from the *office* or *instrumentality* of justifying a sinner or ungodly man, and in making him a righteous one. Neither does the justification of a sinner by faith only, shut out the justice of God in requiring good works necessarily afterwards to be done. For it is by faith alone that good works can be performed, as it is by faith in Jesus Christ, that we are made new creatures, and are qualified for doing good works, or any works that are pleasing to God: "Ye are God's workmanship, created in Christ Jesus unto good works, which he has before ordained that we should walk in them." Without faith it is impossible to please God. Through faith we receive the promise of the Spirit; and by faith God works in us, to will and to do according to his own good pleasure. Faith is the fruitful and efficient principle of all good works. Every true believer is inclined to do good works, and finds his happiness in it, and feels himself bound to do them (if he cherishes the spirit of the Gospel) all the days of his life; while he attributes his justification to the free favour of God in Christ Jesus, "in whom he has redemption through his blood, the forgiveness of sins, according to the riches of his grace;" Eph. 1, 5—7; Col. 1, 13; Heb. 9, 12; Peter 1, 18, 19.

The doctrine of Justification by faith alone, so far from being any arrest to the practical influence of it, is felt by every true believer, to give all its spirit and scope to the new obedience of the Gospel. Under the sacred and constraining influence of that faith, which works by love, and purifies the heart, the question

is not, How much must I do to escape punishment, or to obtain salvation? but what can I render to the Lord for all his benefits and goodness? In all ages those, who have practically received the doctrine of justification by faith without works, have been more distinguished than any others, in denying themselves of all ungodliness and worldly lusts, and being zealous of good works. This was pre-eminently the case with Abraham and Paul, and is the case now with those, who do and suffer most for the advancement of the Redeemer's Kingdom, and the salvation of souls.

Abraham believed in God, and his faith was counted to him for righteousness without works; and being thus made a *righteous man* by faith, he was justified *as such*, by works, and not by faith only. This doctrine the Apostle James illustrates. He says that Abraham was justified by works, when he had offered Isaac his Son, upon the altar. He then adds, "Seest thou how faith wrought with his works, and by works was his faith made perfect; and the scripture was fulfilled, which saith, Abraham believed God, and *it was imputed to him for righteousness?*" Now these words, "it was imputed to him for righteousness," were spoken many years before Abraham was called to sacrifice Isaac, and some time before Isaac was born. For proof of this, compare Gen. 15, 6, with Gen. 22, 9, 12. James therefore did not intend to contradict Moses and Paul, who asserted that Abraham believed God, and his faith was counted to him for righteousness; but meant that the true believer *proves* his faith to be a living one, and his profession to be sincere by the fruits of holy obedience, and is thus justified before men on earth, and will be judged before an assembled universe by his works, when Christ shall justify the world.

James, when he speaks of justification by works, does not use the term justification, in the sense of *forgiveness of sins* as Paul does, when he says that a man is justified by faith without works. At the last judgment, when men shall be justified by their works, we have no account of the remission of sin there. Justification will be *declarative* and *remunerative;* the righteous will be *declared* by their works to be righteous, and receive a crown of life.—There will be the works which faith wrought, and the scripture will be fulfilled, or rather *illustrated* and *confirmed,* in the same way it was in the case of Abraham, by the works of faith in the case of every sincere believer; while the hypocrites, such as James described them, who *pretended* that they had faith, but which was *alone* and *dead*, will be manifested and declared to be hypocrites, by their want of the works of faith, and by their wicked works. The same will be the case with the professedly wicked portion of mankind; they will be judged by their works.

The *previous state* of those, who are said to be justified by faith without works, and those who are justified by works and not by faith only, is different. The previous state of the former is described as being without strength, ungodly, enemies, and sinners; Rom. 4, 5, Ch. 5, 8—10. The previous state of the

latter is a state of deliverance from guilt and ungodliness; and they are saints and the children of God, those, who love God and keep his commandments.

I desire to address one number more to you, which will be on "Christian Union and Gospel Reformation."

In publishing my first number, the Christian Messenger has made several typographical errors, particularly in the extract from Brother Stuart's letter, and one in a scripture quotation, which I desire you to correct when you print it. The Editors of the Messenger divided my first number; you will oblige me by printing it all together in one number of the Harbinger.

I am your brother in Christ,

JAMES FISHBACK.

March 14*th*, 1832.

P S. I ought to have observed that the transaction between God and the soul, and that one upon which God suspends the remission of sin, and the reception of the sinner into his favour as a justified person, and bestows his divine influences upon him, passes *in the soul itself*, and consists in the cordial faith or belief in Jesus Christ, or in the hearty reception of him, and reliance upon him, as the Son of God and Saviour of sinners, as he is exhibited in the Gospel.

The *external acts of this faith*, and which are *consequences* of it, are *whatever the believer says or does*, according to the word of God, as a rule of conduct and duty, whether it relates to the ordinances of the Gospel, or to acts of self denial, good works or worship; or to his living soberly, righteously, and Godly in this present world. J. F

REMARK.

Our worthy brother has in his dissertation, suggested several ideas from which we dissent. But as it is expected that the Editor of the M. Harbinger will answer this letter, we forbear any remarks at present.

EDITORS.

We cannot forbear publishing the following letter, received the 1st May from brother F. P. Stone, who was immersed last October by brother John Smith. He is quite a young man, an Attorney at law, and we rejoice at the bright prospect of his usefulness in favor of the simplicity of the gospel.

EDITORS.

MONTICELLO, Wayne County, Ky. April 14, 1832.

Brothers Stone & Johnson—It will doubtless be to you a cause of gratification to hear of the success of old Apostolic principles in this quarter. The gospel of our Saviour, freed from the shackles of human tradition, is pouring its heavenly influences into the minds and hearts of many of our citizens. Brother John Smith of Montgomery, has just left here, after laboring among us for

several days. He presented the Gospel in its simplicity, adorned with nothing but the majesty of truth. He brought many matters heretofore considered abstruse and beyond the ken of ordinary minds, within the comprehension of the most common understanding. The principal part of one of his discourses was devoted to the answering of the question "How has God revealed his will to mankind." In answering this interrogatory, he drew a clear and lucid distinction between the extraordinary miraculous operations of the spirit which made and qualified the Prophets and Apostles, and the comforting enlightening, effects of a hearty faith in the book of Revelation, attested and confirmed by the signs and wonders and miracles and distributions of the Holy Spirit with which its promulgation was accompanied. This clear distinction which seems now to be understood by almost every unprejudiced mind, it appears to me, forms the pivot, which is to decide the religious controversy now spreading in the United States. That sectarianism has dishonored christianity, and impeded the progress of the Gospel in reforming the world more than the writings of all the Scepticks of ancient or modern times, no man who will examine the records of history and cast his eyes over the present state of the religious world, can doubt. It is easy to convince the unprejudiced, intelligent part of mankind of this truth. This point already in a great measure gained, all that is necessary to consummate the grand purpose of bringing back christianity to its primitive simplicity, majesty, and glory, is, to present the Almighty Ruler of the universe, addressing the light of his mind and will through his Prophets and Apostles, to the reason, the judgment, the higher powers of the human mind, and not merely to its inferior, secondary qualities—its fancies and its feelings.

The system of Mr. Owen, upon which he hopes to destroy christianity, appears to be based upon this great *fact* that all the religions of the world are founded in a mistaken notion of human nature, or in other words, are not adapted to such a being as man. When applied to all the other systems of religion, except christianity, and when applied to the corruptions of christianity, including the creed systems of the present day, this affirmation of Mr. Owen, it occurs to me, is true to a considerable extent. It is certainly one of the most cogent arguments in favor of christianity, that it is completely adapted to the nature of man, and calculated, when taught and understood in its simplicity, to exert an enlightening, renovating, reviving influence on all classes, degrees and orders of intelligent beings—it came to the nation, not to irritate, but to heal; not to divide, but to associate, to collect together, every creed, and clime, and colour, in the universe, beneath the spotless wing of its protection.

But alas!—how little adapted to human nature, and how perfectly unable to accomplish the design of revelation, are all the creed systems of the day! and the absurd tenets and principles, which their advocates inculcate! Can the man be found, who is

willing to hazard his reputation for judgment and sense, by contending that all nations are to be united in the bonds of christian fellowship and love upon the platform of any of the sectarian establishments now in existence? If the advocates of these systems are unwilling to take this stand, it is high time they were thinking about reformation—either the millennial church will be erected upon some one of them, or it will not. That it cannot, must be self-evident to every rational understanding. There must then be something radically and fundamentally defective in in every one of them. They who talk so loud and long about direct, immediate, irresistible, physical operations creating faith, would do well to go to school again, and learn from Beaver's and Stewart's philosophy of the human mind, and from Duncan's and Watt's logic, that man is a compound being, an epitome of the moral and material kingdoms—that his mind, which was made in the image of God, can only be reached and acted upon, through the medium of the five senses of the body. From these writers, and many others, who have presented the literati of the world with an analysis of the human mind, they will learn to their satisfaction, that the mind is utterly unable to form a single *new original substantive* idea of a thing, either spiritual or material, but through the senses. It will then be seen, that Paul understood something more about philosophy than they do, when he said Faith comes by something addressed to the *sense* of hearing. All they will need then to set them about right, and give to them preaching something like rationality, will be to learn that the heart of a man, or his passions, cannot be moved or excited by any thing, until the mind first perceives or believes it. The consequence would be that they would all learn to date repentance *after* faith, and all the other internal emotions, feelings, and exercises of the christian world, be placed in their natural and proper order; as the clear, gentle, heavenly stream, flowing from the heavenly fountain of faith.

In my estimation, the order of things in the spiritual system, runs thus: God is the primary cause, and his love to man the immediate moving cause of grace—grace, presented to the mind with the testimony of its proceeding out from God, understood, is the immediate cause of faith. Faith is the immediate cause of repentance or reformation—repentance the immediate cause, or qualification for immersion for the remission of sins—and the remission of sins, the qualification for the reception of the Holy Spirit promised only to those who believe and obey.

But to return from this digression I must give you a more particular account of the work and labors of brother Smith here. When among us last fall, he immersed ten persons. On this visit, twenty-one have been immersed. Our church is organized. Doctor I. S. Frisbe, who obtained a letter from his old church, and joined us, and myself, are appointed to exercise in word and doctrine. The whole number of members is about 40, including a Methodist lady, who is to be immersed on to-morrow. We

feel confident the number will be increased by new accessions from the old Baptist Church, and, doubtless, by new converts. It is among the steady, reflecting men and women, that this work has been effected among us—their judgments have been enlightened, and their hearts have yielded obedience. United and happy, they sing the praises of the Redeemer with joy and gladness in their hearts. If I am not greatly deceived, the torch of true gospel principles has been so lighted up in this quarter, that all the mist of Babylon, blown about by the whole sectarian winds of mystic doctors, will never again be able to obscure it. Truth is mighty, and will prevail. We expect to be persecuted, and misrepresented. If it must come, let it come. The Book tells us not to revile again. The weapons of our warfare are not carnal. The Gospel with its heavenly doctrines, and commandments, divested of the cobwebs of human tradition, will form, a shield, and helmet, and breast-plate under its banners, and with its weapons, and no other, will we fight the good fight, run the race that is set before us, looking unto Jesus the Author and finisher of our Faith.

Yours in the Lord,

FRANCIS P. STONE.

The gift of the Holy Spirit continued from page 110.

This subject, like all others which men have handled much, depending too confidently on their own speculations and experiences, has in theory, been forced into two wide extremes; on the one hand we have been taught, that, a communication of the Holy Spirit, to the hearts of sinners, is necessary to enable them to believe and obey the Gospel; and some of them add, that this communication and its effect, are irresistible; that is, the Spirit thus given, is certain to produce faith. To this extreme, we have several objections, first: there is not the shadow of authority for it in the word of God; Secondly: It is wrong to urge it, because derogatory to the character of Jehovah; for he has declared, "He that believeth not shall be damned;" to assert that this communication of the Holy Spirit, is necessary to enable man to believe the truth, and sure to produce faith in every one to whom it is made, is at once to charge the Almighty with all the unbelief that exists in the world; and consequently with the tyrannical punishment of all unbelievers; seeing that he alone can give the Holy Spirit; and that man dare not pray to God without faith; Heb. 10th c. 23d v. and 11th c. 6th. v.; but this is not all the evil of this kind of teaching; to it, we may justly ascribe to a great degree, that shameful neglect of the Bible, and consequent ignorance of the christian religion, so prevalent in society. Mankind, taught to look for this unpromised communication or *operation*, have let loose their imaginations, and given wings to their fancies, their feelings, mental and physical, dreams, visions. whims and notions, contradictory or not, are all taken to be operations of the Holy Spirit, and in many places

pass currently, as so much genuine christian religion and experience—as the animal spirits rise and fall, this kind of religion comes and goes; such unscriptural absurdities as these, have driven many persons into infidelity, and many others in religion; into the opposite extreme, which we shall now notice; it is this, that there is no direct communication of the Holy Spirit from God to any human being at the present day; that all the spirit of religion dwells inherently in the Scriptures, and is imbibed or enjoyed necessarily by all who study, believe, and obey him.—Now this extreme I cannot receive, because it opposes the following and several similar passages of Holy Writ—Luke 11th c. 13th v. Acts 2d c. 38th v. and 4th c. 31th v., from these it appears, that it has pleased the Almighty to promise his Holy Spirit to those who believingly ask or obey him; with the Spirit they are said to have been SEALED, *after believing the word of truth;* now if there be no distinct, intelligible communication of the Holy Spirit, from God to his children, what mean the promises contained in the two first passages above cited? Shall we be induced for a moment, to think, that the Father of mercies, trifles with those who confide in his word? Let truth and reason forbid it—while Christians hold in their hands the word of God, and by that very word are informed that, to such as obey, to such as ask, God will give the Holy Spirit, is it not worse than making void the promises of God, to say that we hold in our hands, all that God has promised or will bestow? I readily admit the truth, that to the knowledge of God, of Christ, and of the Holy Spirit, we are introduced, at the present period, in no other way, than through the scriptures; and that these are perfect, that they are "able to make us wise *unto* salvation through faith which is in Christ Jesus;" I am compelled to believe likewise. That the Bible is all, the unbelieving have any reason to expect, until they evince their faith in God's testimony by obeying the Gospel of his Son. But I would ask: Is there no difference between a promise and the thing promised; between the giving of a promise and the fulfilment of that promise? In the Heavenly Volume we have recorded, the promise of the Holy Spirit—in our hearts we realize the fulfilment of that promise—that love, joy, and peace, which pervade the mind of the child of God. First realized, when first the Gospel is obeyed, are the certain and indisputable evidences to the Christian of his having received the promised Spirit; Rom. 5 c. 5 v. Gal. 5 c. 22 v. We have intimated that the communication of the Holy Spirit is *direct:* lest we should be misapprehended, we would remark, that the promise is indirect, is no proof, that the gift or communication is so. The promise may have come to us through the lips of the Apostle Peter, Paul, or John; the fulfilment, we feel authorized to say, proceeds direct from God, to every obedient disciple of Christ—Gal. 4 c. 6 v. None will deny that the communications of the Spirit, made to the Saviour and his Apostles, were direct; and yet, the most important of these direct inspirations, were pro-

ceded, by indirect promises, as we shall hereafter show; I would however, by this reference, prove nothing more than that while the Gospel conveys us the promise of the Spirit, the Lord directly sends. gives, or bestows that Spirit. I am fully aware of the great injury, the cause of Gospel truth, has sustained, on this subject particularly, from the vague, speculating, spiritualizing, and mysterizing of this bewildered and sectarian age. Notwithstanding the great weight of prejudice which may be unintentionally aroused, I shall fearlessly advance to the examination of several important considerations before us, and guided alone by revelation, endeavour to arrive at certain truth. Such have been the abuses of christian privileges, in time past, that many have been induced honestly to doubt the existence of certain spiritual blessings, that are most certainly intimately connected with the spiritual dispensation under which we live. As much as we desire a thorough reformation among *professors* of the Christian religion generally, in heart, life, behaviour, and church order, by a speedy return to the Gospel of Christ, we would sincerely deprecate that kind of reform which by a mere change, endeavouring to accommodate itself to the fashionable notions of the day, would curtail the Christian of one of those high and glorious immunities vouchsafed to him by the Almighty

There are some who may oppose the truth here advocated, because supernatural. Now to assert, that any truth in religion is incredible, because supernatural, or wonderful, is at once to stab Christianity to the heart; the truth is, all revelation from God is necessarily supernatural, or above the order of nature, but never contradictory or mysterious. A few important facts constitute the Gospel, from these facts arises the whole superstructure of Christianity, to believe one of these facts, viz: the resurrection, is to embrace the whole This fact, though supernatural, was visible, cognizable, and reasonable to the natural senses of man; the testimony communicating this fact to us, is plain intelligible, and uncontradicted—we receive the testimony, believe the fact, and conform to the Christian religion. Shall we then pause to doubt for a moment, an important truth of this religion, because supernatural? Will it or can it be considered, in the least degree absurd to assert, that he, who created and governs the world, who raised his Son from the dead, who in former days, poured out his spirit upon all flesh, does now bestow his Spirit, on all obedient believers? I am convinced that none who calmly and thoroughly examine this subject can so view it. But we are informed that our Heavenly Father will give the Holy Spirit to them that ask him, (believers of course) not in our day, to enable such to work miracles, or speak infallibly, but to shed abroad the love of God in the heart. There is one truth, which we would wish just here, deeply to impress on every mind, viz: There is but *one Spirit* animating the one body of Christ. It is true the scriptures teach, that the pouring out, the shedding forth, falling, descending, and coming of the Spirit on the Sa-

viour, his Apostles, and many others in former days, and the giving, sending forth, and sealing of the Spirit then and now, were in very different degrees and measures, and for many and very different purposes. The Lord received the Spirit without measure; the Apostles by measure, and believers generally to a less extent; but still the Spirit was *one*, only one, and the same—although variously named, as the Holy Spirit or the Holy Ghost, the Lord's Spirit; the Spirit of God, the Spirit of Holiness, the Spirit of Truth, the *Comforter*, and otherwise. Yet the character of this Spirit and the general and prominent design of its introduction into the world, are ever the same; in proof of this see 12 c. 1 Cor. and Eph. 4 c. 4 v.

I shall now first demonstrate from Scripture the truth, that anciently God communicated his Spirit to prophets, to his Son, to Apostles, and to Christians generally, that each bestowment fulfilled, his previous particular or general promises, and lastly that under the same general promises, we expect and really do enjoy the same fulfilment. In direct proof of prophetic inspiration, a truth not denied by any, I will merely refer to 2 Pet. 1 c. 21 v., 2 Tim. 3 c. 16 v.

The anointing of the Son of God with the Holy Spirit, is prophetically promised and announced by Isa. 42 c 1 v. and 61 c. 1 v. To find the fulfilment of these prophecies, read Mat. 3 c. 16 v Luke 3 c. 22 v. and 4 c. 18 v. John 1 c 32 and 33 verses, and 3 c. 34 v.; Acts 10 c. 38 v.

Let us now attend to the *promises* of the Spirit made to the Apostles, Mat. 3 c. 11 v., Luke 24 c. 49 v., John 14 c. 16, 17, and 26 verses, 15 c. 26 v., and 16 c. 7, 13 and 14 verses; Acts 1 c. 4, 5 and 8 verses. See the *accomplishment*, Acts 2 c. 4, 16, 17 and 18 verses, 4 c. 31 v.; 1 Pet. 1 c. 12 v These references have been made, chiefly to establish certain general truths already advanced, viz: That the Spirit of God is communicable, and that the promise of the Holy Spirit and its bestowment, are two very different things. During the Apostolic age, it appears that the Spirit was given to many in the congregations, to an extent not now to be expected; see Acts 1 c 15 v 2 c 1, 4, 17 and 18 verses; 8 c 15 v 10 c 44 v 11 c 15 v 15 c 8 v 19 c 6 v. We shall next establish the important truth, that the Holy Spirit is promised to all believers in Christ, and that God has conferred and will continue to confer it on all such; John 7 c 38 and 39 verses reads thus, "He who believeth on me, as scripture saith, shall prove a cistern, whence rivers of living water shall flow. This he spake of the Spirit, which they who believed on him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified."

(N. V.) Lest some may doubt the general application of this figurative promise, thus explained by the Apostle John, we will introduce in immediate connexion, the promise as repeated by Peter, in his Pentecostal discourse, after the glorification of Jesus. When the people, on that occcasion, pierced to the

heart, by the mighty truths delivered, cried out, "Brethren, what shall we do?" Peter said unto them, "Reform, and be each of you immersed in the name of Jesus Christ, in order to the forgiveness of your sins, and you shall receive *the gift of the Holy Spirit*; for the *promise* is *to you and to your children, and to all that are afar off, as many as the Lord our God shall call*," Acts 2 c 37, 38 and 39 verses. (N. V.) That the promise of the Holy Spirit is here made, to all obedient believers, under the reign of Christ, and until the present dispensation terminates, is, I think, too plain to be denied. In further support of the same truth and in fulfilment of the above general promise, read John 3 c 5 v; Acts 5 c 32 v; Rom. 5 c 5 v, and 8 c 9, 15, 16 and 26 verses; 1 Cor. 6 c 19 v 2 Cor. 13 c 14 v; Gal. 4 c 6 v; Eph. 1 c 13 v, and 4 c 30 v; 1 Thos. 4 c 8 v; Titus 3 c 5 v, and Heb. 6 c 4 v. By a fair examination of these many passages, it appears conclusively, that God, by the Holy Spirit, takes his abode in the heart of every obedient follower of Christ, that with such he is pleased to dwell; thus aided and encouraged, what have Christians to fear? Having the sure word of the Lord to direct us, we should walk in the light as children of the light, assured, that if we are faithful to him who has called us: strictly attending to every command he has left on record, his blessed and Holy Spirit will come and dwell with us forever. But to the unbelieving and impenitent, I would say, you have within your reach the Bible—God's Holy word. Do you neglect this? you insult your kind Creator. Do you disbelieve it? you make him a liar; thus acting, do you wait for some direct drawing or operation of the Spirit on your heart? you deceive yourselves. God has never promised it; indeed the Saviour, when about to leave his Disciples, in consoling them, uses these words, "If you love me keep my commandments, and I will pray the Father, and he will give you another Comforter, that he may abide with you forever. Even the Spirit of Truth, *whom the world cannot receive*, because it seeth him not, neither knoweth him," &c. John 14 c 15, 16 and 17 verses. Can the soul whose sins are not washed away, be a fit temple for the residence of the Holy Spirit? As soon in nature, might we expect a blending of day and night, yea sooner, than this union of holiness and unholiness. Would you be drawn by the Spirit? go read the Gospel; there are its drawings, invitations, warnings, and exhortations to the impenitent. Does the truth move you? go forward and obey it and the Apostle has said, "You shall receive the gift of the Holy Spirit—Amen.

JNO. A. GANO.

QUERIES BY A FRIEND.

Rom. 6, 13. "The promise that he should be heir of the world, was not to Abraham, or to his seed through the law."

What world was Paul speaking of here, but the promised land? The expositions given by the most learned commentators, appear to involve an absurdity. If it was the world of believ-

ers, or moral world, as some say, would not this be the same as to say that Abraham was to be heir of his seed? Then of what would his seed be heirs but of themselves? for they are heirs of the same promise with Abraham. The phrase *kataboles kosmou*, translated *foundation of the world*, Eph. 1, 6. is the same in Mat. 13, 35, "I will utter things that have been kept secret from the foundation of the world," which is undoubtedly referable to Ps. 78, 2. The same phrase occurs Heb. 63, "Although the works were finished from the foundation of the world.

Now if this did not mean the complete establishment of the Isralites in the promised land, what would be the use of saying, that if Joshua had given them rest, (as the Jews supposed the rest in that land obtained under Joshua, was to be their everlasting inheritance) then would not the Lord afterwards have spoken of another day. Paul's conclusion is, that there remains a rest to the people of God.

The Lamb slain from the same period, Rev. 13 8, was it the Paschal Lamb slain in Egypt at the beginning of months and times to them?

ANSWER TO THE QUERIES ABOVE.

These queries may be arranged thus: 1st. What world was Paul speaking of in Rom. 4, 13?—2ly. Who are the heirs of that world spoken of?—3ly. What is the meaning of the phrase *kataboles kosmou*, translated, *the foundation of the world?*

Query 1st. What world was Paul speaking of in Rom. 4, 13? "For the promise that he should be heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith?"

Ansr. The querist thinks that the world spoken of, is the land of promise, or Canaan. He thinks justly, that if the world of believers be nnderstood, then Abraham would be the heir of his own seed, and his seed would be heirs of themselves; seeing they are the heirs of the same promise with him. It is evident from the whole history of Abraham, that he never had any inheritance in Canaan; for he was a sojourner and stranger there. It is expressly declared (Acts 7, 4, 5) that Abraham, after the death of his father, removed into Canaan; yet God gave him none inheritance in it, no, not so much as to set his foot on.—But he promised that he would give it to him for a possession, EVEN (New Translation) to his seed after him. If by the world be understood the land of Canaan, it is equally plain that the promise has failed to millions of Abraham's seed, for they (especially of the believing Gentiles) have never inherited it. Therefore *the world* in the text cannot mean the land of Canaan, nor does it mean Abraham's seed.

What then does it mean? I answer, the whole world—all the families of the earth, Gen. 12, 3, and 17, 4, 5, and it may include all the good of this world, as Matt. 5, 5.

Abraham and his seed were heirs of the world. Christ was the seed of Abraham, and to Christ, when constituted King, the promise of the Father was, "I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." Psal. 2. God, says an Apostle, in these last days, has spoken to us by his Son—whom he hath appointed heir of all things—power, over all flesh is given to him by the Father. All believers are Abraham's seed, and are one with Christ, and joint heirs with him of all things—of the world, the whole world. "The kingdom, and dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High." "The world is yet a desolate heritage; yet the promise of the Father to the Son, is, "I have given thee —to cause to inherit the desolate heritages." Isai. 49, 8.

If the world be ours—if we, being the seed of Abraham, are joint heirs with Christ of all things,—how great is our responsibility! How diligent should we be to bring mankind to repentance—to live and shine in the steps of Jesus, and cause the desolate heritages to be possessed! We are assured, that by the means of the church, with which are the living oracles, the world must be brought to faith and salvation. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee—then shall the Gentiles see thy light, and flow unto thee." Isai 60, 1. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." Tatt. 5. 16, Jesus prays that all believers might be one, that the world might believe on him, Joh 17, 20, 21.

Query 2nd. Who are the heirs of this world in Rom. 4, 13?

Ansr. Abraham and his seed, which seed is Christ together with all believers in him, for they are one. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ; 1 Cor. 12, 12.

Query 3d. What is the meaning of the phrase *katabole kosmou*, the foundation of the world?

Ansr. "The word *kosmos*, *the world*, most frequently in the New Testament, signifies the intellectual world: as, "God so loved the world," &c. The word *katabole*, *foundation*, both Doctrs Parkhurst and G. Campbell agree, is never used in the Septuagint, or New Testament, to signify a foundation of any thing. This idea is always expressed by another word. The word *katabole* is used 2 Mac. 2, 29, and is there rightly translated *building*. How often are God's people called his house—his building, &c? The scriptures represent God as having two particular buildings, or houses, one built by Moses, and the other by Christ. The times from the commencement of these buildings, are called in scripture *aiones* (*ages*) frequently translated *worlds*. The commencement of these buildings are certain epochs, from which certain things are dated, or said to be done. When the first constitution of God's people or building, under Moses is signified, it is expressed by, when the *world* began; Acts

3, 21. When the dissolution of this people or building is intimated, it is expressed by, the end of the world. Heb. 9, 26. When an event is said to be done, before or after the commencement of this age, world or constitution under Moses, it is expressed by being done before or since the world began, or before the foundation of the world. A few examples will make this clear to any unbiassed mind. Matt. 13. 35. "Without a parable spoke he unto them, that it might be fulfilled, which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things that have been kept secret from the foundation of the world." It is evident by reading the prophecy of Asaph, Psal. 78, from which this text is a quotation, that from *the foundation of the world*, we are to understand, from the commencement of the Moasic economy. So Eph. 1, 4. "According as he hath chosen us in him *before the foundation of the world*, that we should be holy, and without blame before him in love." This undoubtedly refers to the election and purpose of God, with respect to the Gentiles. They were chosen in Christ, before the foundation of the world, i e. before the commencement of the Mosaic dispensation, or covenant; for they were chosen in Abraham, and in his seed, Christ, 430 years before the law, when God said, "In thee shall all the families of the earth be blessed." Among these families are the Gentiles. Comp. Eph. 3, 8, 9, and 4 Pet. 1, 18—20.

As the phrase *katabole kosmou*, the foundation of the world, signifies the commencement of the old world, age, building, or constitution under Moses; it also signifies in the New Testament, the commencement of the new world, age, or constitution under Christ. Rev. 13, 8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world." The foundation of this world, was the commencement of the new world, age, building, or constitution under Christ. This took place when he died—then was the end of the old world under Moses, and then the beginning of the new world under Christ. In accordance with this idea, Jesus will say in the judgment, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Tatt. 25, 24. It is well known that this kingdom was not prepared prior to the death and resurrection of Jesus. Hence, said the Saviour, "I go to prepare a place for you. This implies that this place had not yet been prepared. This place was that kingdom, in which they should reign with him forever and ever. This new world, or age of Christ is frequently called in the New Testament, the world to come, or *aionos mellontos*, the age about to remain, or exist, as this age was to last as long as time shall endure. Comp. Heb. 6, 5, and 9, 26.

In these answers, I have travelled over unfrequented ground; if at any time I have erred, I hope to be corrected in the wisdom and meekness of Christ. I have only given the ideas with-

out any laboured attempt to confirm them by frequent reference to scripture. This is left for future investigation.

B. W. STONE, Editor.

Extract from the Christian Advocate and Journal for November 13, 1829.

The Editors of this journal introduce to notice a sermon on Christian Baptism, preached by P. P. Sanford. After speaking of the great pleasure and profit, which they had derived from reading the discourse, they give us a few extracts from it. On the nature of baptism, he proves, say they,

1st. That it was ordained of Christ.

2. That it is a visible sign of inward grace.

3. That it is a medium, through which grace is communicated.

4. That it is a pledge from Christ, by which he assures of salvation on the condition of the gospel.

The preachr quotes Origen in these words, "Children are baptised for the remission of their sins, for the purging away their natural filth, and original impurity, which is inherent in them."

Again; "No one is clear from this filth, though he has lived but one day upon the earth. Wherefore, because through the sacarment of baptism the uncleannesses of our birth are purged away, therefore children are baptised.

He next quotes Cyprian. "If any thing can hinder men from baptism, it will be heinous sins that will debar the adult and mature therefrom. And if those who have sinned extremely against God, yet if afterward they believe, are baptised, and no one is prohibited from this grace, how much more ought not an infant to be prohibited, who, being but just born, is guilty of no sin, but that of original, which he contracted from Adam."

The preacher, says the journal, proves that baptism was ordained by Christ. We doubt not but his proof was complete; for it cannot hardly admit of a doubt. But he proves 2ly. "that it is a visible sign of inward grace." With this proof we are not favored. We should have been pleased to see it; because we have heard the assertion reiterated from our infancy, but could never receive it from an inspired witness. The preacher seems to have very correct views on the nature of baptism; and as his views are so cordially received by the able Editors of the Christian Advocate, and this the organ of the Methodist Church in the United States of America, we are surprised to hear many in that church reprobating the idea that baptism is for the remission of sins. The preacher has shown by quotations from the early fathers, that this doctrine was not denied at that time; but was made the very foundation of an argument to prove infant baptism. But we cease to wonder that what is orthodox Methodism in New York, is deemed damnable heresy by the same people in the West. We wish to see consistency in all men. If we are blamed for preaching baptism for the remission of sins, let the same people blame the Methodists of New York—let

them blame the ancient fathers—yea, let them blame the Apostles of Jesus Christ. This would be consistency, though it might not be thought to be Christianity, but the reverse.

The doctrine taught in the extracts above, goes beyond what we have ever taught. According to the extracts, baptism purges away the natural filth, impurity, and uncleannesses of those that neither can believe nor repent. This is what we have never taught; and the very reason why we have not taught it, is, because we have found no such doctrine in the Bible, and we dare not teach for doctrine the commandments, and inventions of men. Another reason we might add—because facts proves the fallacy of the doctrine, for if baptism washed away the natural filth and uncleannesses of infants, why are the baptised infants as prone to evil as the unbaptised? This doctrine well comports with the mystical and physical regeneration, taught by modern orthodoxy. For on this plan the infant and adult are regenerated or saved by the same power, not by faith and obedience, but by a mystic operation, independent of, and prior to either faith or repentance. I am glad to say that many in this system will not own this doctrine.

B. W. STONE, Editor.

RICHMOND, VA. APRIL 11, 1832.

Dear Brother Johnson—I have seen with much satisfaction, that it is your intention to devote your time and talents to the restoration of the christian religion, as taught by the Apostles. I trust that your labors in connection with our worthy brother Stone, will not only be instrumental in destroying the prejudice and traditions of men at home, but also far and wide. I also long to see the time come when all sectarianism, and every thing that now opposes itself to the christian religion, shall be buried in oblivion. I am happy to hear of the union of christians in your part of the world; and of the mighty success of the ancient gospel, which is also gaining ground in this quarter of the world. In this city, we have a church of 75 members; 72 of which lately left the first Baptist Church, and 3, the second. * * *

Yours in hope of a glorious immortality,

BARNWELL JONES.

MCNARY COUNTY, TENN. APRIL 11, 1832.

Brother Stone—The cause of truth in this section of country is gaining ground—Creeds and Confessions of Faith, in many places, are entirely unpopular—Sectarianism is frowned on, I think, by a majority of the pious of all denominations. The advocates for reformation are rapidly increasing—many appear disposed to obey the mandate of Heaven, "Come out of her my people"—the road to Zion is eagerly inquired after—and we endeavor to point them exclusively to the Volume of Heaven. J. C. Anderson is riding as an evangelist, in this section of country. He is a young man of talents and piety—well qualified to

clear the gospel of the traditions of men, and present it in its native simplicity. He immerses more or less, each rout. Those who are called, by way of reproach, Campbellites, and the christians, are friendly. We are united in spirit, and generally in form. We preach, pray, sing, and commune together. We join in all social acts of worship together—unitedly labor to reform the world. Opinions are mutually held as private property.—We have nothing to do with speculative theories, but the plain truth of God. In thus acting, we are blessed, and by this the world knows we are the disciples of Jesus, for we love one another. There is an ensign lifted up for the people; to it we are seeking—we find his rest to be glorious.

May the Lord smile on your labors, and so order your pen, that the Messenger may continue to be the Messenger of truth.

Yours in hope of immortality,

M. N. MATTHEWS.

Morgan County, Ia. April 6, 1832.

Brother Stone—The gospel is gaining ground very fast here, though much oppressed. The Church of Christ in this county, has about 200 members. I attend about one hundred of them, that have joined in less than four years. There is truly a good work among us at this time.

JAMES LUNSFORD.

Brettonville, S. C. March 24, 1832.

Brother Stone & Johnson—As it respects religion in this country, it is much as it was when I last wrote you. We have not had a meeting at Republican through the winter, but from one to three have joined the Church; at our next meeting there, on the 13th, 14th and 15th of April, there will be six to immerse. It is the time of our communion. How glad should I be to see some of our preaching bretherin in our country.

JOHN L. DAVIS.

GOOD NEWS CONTINUED.

April 30, 1832.

We have received intelligence that brother John Smith, on his recent tour to Monticello, in Wayne county, between the last of March and 20th of April, participated in immersing 21 persons at Monticello, and 9 at Crab Orchard.

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On the 21st and 22d of this month (April) the junior Editor was with brother P. S. Fall, at the forks of Elkhorn, where he had the pleasure of witnessing the immersion of five persons. At the same time the senior Editor, with Mr. Davis at Georgetown immersed two persons.

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On the 29th the junior Editor immersed another person in Georgetown, and on the 6th May nine persons. EDITORS.

WHITE COUNTY, TENN. APRIL 9, 1832.

OBITUARY.

MARY MOORE DAVIS, wife of J. C. DAVIS departed this life, April 6th 1832, in the 43d year of her age. She was a faithful member in the church of Christ for upwards of 20 years. She was merciful and mild to all under her care. Her mind was elevated above all party feuds and factions; ever learning and doing her Master's will. She died the death of the righteous, with full assurance of immortality. She left two daughters to lament the loss, one a member in the church of Christ.

RECEIPTS FROM APRIL 6, TO MAY 1st.

KENTUCKY—*Shelbyville* By C C Scott, agent for Wm McDonald, R Doak, Dr Carter, John Moore, P Mason, all for vol 5.

Caneridge. By Elder F R Palmer, for C. Hall senr. and Robert Luckie, for vol 6, and Dr. Million for vol 5.

Petersburgh. By Judge J Flournoy for vol 6.

Dry Creek. J G Ellis for Faedenburgh in full $0 50

Georgetown. By B W Finnell, vol 6; Mrs E Moseby do. C Stewart do. J C Miller do.

Falmouth. By R Taylor, $5 00

Union. By Elder T M Allen, for T. Andrews for vol 6.

Frankfort. E Vaughn, vol 6.

Millersburgh. By Elder J Irvin for M Taylor vol 5 and 6. Wm Adair vol 5—Js Batterton vol 6.

Clintonville. By P Grimes for A Foster vol 6—Js Croase do.

Paris. By H Marten, vol 6.

INDIANA—*Versailles.* By Elder T M Allen for Geo M Allen for Geo M Laughlin for vols 5 and 6.

Rockville. By P Harris for H Nelson, $4 00 in full—for self vol 6

Carlisle. By Elder D Palmer, for D Davis, $1 00. Jesse Good, $1 00 for P Usry $1 00—for Ingle $1 00, for self $1 00.

OHIO—*Lebanon.* J Redd in full $0 25. S C—By Elder J L Davis in full for his agency for vol 6, $15 00.

ILLINOIS—*Paris.* By Post Master for Runnally, $1 50—for Kimbrow, 81¼ cents, for Jas Bailey $2 58¾.

Jacksonville. By Mr Eckols for P Coffman $1 00.

TENNESSEE—*McNairy.* By Mansel Matthews, $5 00.

Shelbyville. By K Wynne in full for his agency, $2 50.

Locust Shade. By Elder W D Jourdan, for S Moore, vol 4 and 5, for Wm Overstreet, vol 6; for R Smith do; Wm Cherry do.

ALABAMA—*Montgomery.* By Elder J Davis, $10 00, of which $6 50, for 7 subscribers for Messenger—50 cents for a Hymn book, and $3 00 for Hymn books when printed.

GEORGETOWN COLLEGE,
SCOTT COUNTY, KENTUCKY.

THE Summer session of this Institution will commence on Monday, 23d of April.

FACULTY.

Rev. J. Smith Bacon, A. M. *President.*
Rev. G. W. Eaton, A. M. *Professor Languages.*
Thornton F. Johnson, Esq. *Professo Math. and Nat. Phi.*
Samuel Hatch, M. D. *Professor Chemistry.*
Wm. Craig, A. M. *Tutor College Proper.*
C. Lewis, Esq. *Principal Preparatory Department.*
Mr. F. E. Trebuchet, (recently from France,) *Teacher of the French Language.*

GENERAL INFORMATION.

Tuition—Tuition in College Proper is $30 a year, one half payable at the beginning of each session. Tuition in the Preparato ry Department is $10 for the ordinary English branches; and $12 50 for Classical Students per session, payable as above. $1 contribution for fuel in the winter season.

Annual Expenses—Board, Washing, Lodging, Fuel and Lights, can be obtained in private families in Georgetown, for $75 a year.

Honours—The degree of Bachelor of Arts will be confered, as usual, on those who go through the Classical departmant. An English Diploma will be given to those who complete a regular course in the English Department.

Examination—Each class has an examination at the close of every session, which parents and guardians and the friends of education generally, are invited to attend. There will be an annual exhibition of the two upper classes, on the 3d Tuesday in March.

Library and Apparatus—The College has already a well selected Library, and a considerable Chemical and Philosophical Apparatus, both of which will be increased as rapidly as the state of the funds will admit.

Government—It is intended that this shall be, as far as practicable, mild, paternal and preventative. Those students who do not cheerfully submit to it, or who become habitually negligent, will be silently dismissed.

Vacations—There will be two vacations—the first will begin on the Monday after the third Tuesday in March, and continue four weeks—the second will begin on the Monday after the third Tuesday in September, and continue six weeks.

Commencement—Commencement occurs on the Wednesday after the third Tuesday in September.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. JUNE, 1832. [No. 6.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

KENTUCKY BAPTIST CONVENTION.

We cannot but perceive, in this movement, the attempt which is made to imitate the Eastern ministers and the Popes of Rome. An association is too narrow and humble a sphere of action, for their Lordships. Their ambition cannot be gratified short of a state convention! We may calculate that their next step will be to institute a United States' Convention. When they are inspired by such a towering and elevated spirit, it is not astonishing, that the love of many has grown cold—that worldly mindedness and lukewarmness have spread around them their deleterious influence.

That our readers may be informed of the true condition of things, growing out of human attempts to explain and better the word of God, we extract the following paragraph from the circular published in their minutes.

"That a systematic, united, and energetic effort is required of the Baptist Churches in Kentucky, will appear obvious from a few simple facts. Is it not true, that in the bounds of almost every Association in this State, Churches are to be found which have no stated preaching—no settled pastor,—and which seldom meet for religious worship? Is it not known to all, that in many extensive neighborhoods, there is no resident minister of any evangelical denomination, and that the only opportunity of hearing the gospel, occurs when a transient minister incidentally passes through their thinly settled country. Do not all see, that the great majority of Baptist Churches assemble but once a month to worship God; and many members of the Churches do not, and some cannot assemble twelve times in the year, to hear the gospel of Christ? Is it not obvious to every one, that the

love of many has grown cold; that worldly mindedness and lukewarmness are spreading their deleterious influence over many portions of the Lord's vineyard? And last, though not least, is it not a fact that Christians generally do not possess, nor exhibit that degree of charity and fervent love for each other, which was found in Christ, his Apostles, and the disciples of the primitive Churches! Where is the Church to be found, whose members, without exception, keep up the worship of God in their families; who daily commune with God, in their closets, on their knees; who read, study, and meditate on his Holy Word; who deny themselves every day, take up their cross and follow Christ; who avoid every appearance of evil; who run the race set before them with patience, looking to Jesus, and who live in all holy conversation and Godliness? Look at the preachers themselves—in labors, in watching, in preaching the word, in humility, in self-denial, in patience, in meekness, in love for the souls of men, in love for one another and the brethren, how far do they fall behind those luminaries of the Church, who flourished in the first century, and by whose labors, under God, the standard of the cross was raised in every pagan city; thousands converted to christianity, numerous Churches gathered from among idolatrous heathens, and the word of God and the ordinances of his house regularly administered to the congregated disciples.

Is it not a fact, that our preachers spend but little time in preaching the Word? One goes to his farm, another to his merchandize; one to his school, and another is engaged in politics, or the noisy litigation of the forum? Is it to be wondered at, that while so many pastors, preachers, and ministers, devote a great part of their time to the service of Cæsar, and deliver on Lord's day a cold, dry, formal sermon, devoid of that holy pathos, that heavenly zeal, with which primitive ministers were inspired, that the Churches should languish, and that iniquity should abound? And can it be expected that the Churches should make much sacrifice for the support of those ministers, who make no sacrifice in the cause of God; who live at ease, and will not turn out into the Lord's field to labor for Him? Who is it that gives himself wholly to the work of the Lord, and studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and giving to every one his portion in due season, that is neglected by the Churches? Let no piteous moans and lamentations be made by preachers over their parsimonious congregations, till they themselves be found faithful to their trust."

Had we been the originators of these remarks, we should, in all probability, have received from them a volley of abuse; but as they are the authors of them, it is to be hoped they will bear to have them repeated. Let them no longer censure us for contending for reformation, not only in doctrine, but in conduct.

J. T. JOHNSON, Editor.

FOR THE C. MESSENGER AND M. HARBINGER.

To A. Campbell, Editor of the Millennial Harbinger.

No. 3.

ON GOSPEL REFORMATION AND CHRISTIAN UNION.

Brother Campbell—I now address you on the subject of Gospel Reformation and Christian Union.

As the religion of the Gospel is a system of truth, of affection, and conduct, of which God is the great subject and supreme object revealed by, and through Jesus Christ, Gospel Reformation can consist in nothing more than the correction or amendment of religious principles, affections, spirit, and conduct, according to the Gospel. And as all that may or can be known of God, is revealed in his word, to which nothing is ever to be added, either by new revelations of the Spirit, or traditions of men, reformation in religion can find no room or occasion for any new or original discoveries.

The Scriptures in this case, are primary and ultimate, and our religious faith and character must be formed by them, and by nothing else in their whole scope, if we would have them to be truly christian.

The whole business of Gospel reformation then, is resolvable into the meaning and knowledge of the words and sentiments of God's word in the Gospel, ascertained by just and true rules of interpretation, and in the formation and improvement of our understandings, judgments, affections, and conduct by it.

To be qualified for reforming others, we must be reformed ourselves. This requires much more than to discern errors in the principles and conduct of others. Theirs we may see and yet, on account of error in ourselves, be unprepared to correct them. The question relating to the order of the Church in the apostolic age, and of the design and use of the ordinances, is an important one; and yet in the *present state of things*, that question does not seem to me to be of greater importance, in order to rectify and reform what is wrong, than the following one: What ought to be the *conduct* and *spirit* of those christians who desire reformation towards those who conscientiously differ from them, and who sincerely and practically believe in Jesus Christ, and exhibit the fruits of the spirit? Shall they, because they differ from them on the subject of baptism, treat them as "heathen men and publicans," or as erring brethren? And shall they fellowship them as christians?

The meaning of the expressions "born again—born of the Spirit—born of God—born from above—a new creature, and new creation" as they apply to individuals, is to be found in the divine constitution, nature, and provisions of "the New Covenant" developed in the gospel, and in the *state* and *relations* which a true believer in Jesus Christ sustains to God by faith. "Whosoever believeth that Jesus is the Christ, is born of God." "If any man be in Christ (united to him by faith) he is a new

creature," because the New Covenant by divine appointment, secures to him the remission of his sins, peace and fellowship with God, and the love of holiness. These we have seen in my second address to you on the subject of God's method of justifying a sinner or an ungodly man, and making him righteous. By faith he is made a child of God, and an heir according to the hope of eternal life; he is begotten to a hope of another life by the resurrection of Jesus Christ from the dead. Is not a *sinner* and *ungodly* man a *new creature*, and is he not in a *new state* who is *pardoned* and *acquitted*, and to whom God *imputes or counts righteousness*, and who is *treated* as righteous in the sight of God; In his case and state have not old things passed away, and all things become new?

The appropriate influence of the Gospel upon the heart of a true believer, who desires reformation, will make him an apostolic christian. He will possess and manifest the spirit and temper of Christ, as Paul did in some good degree, in his conduct towards others, which are as really necessary for the correction of his *own errors*, if he has any, as they are for the correction of the errors of others. If he has more gospel spirit or more of the spirit and temper of Christ than others, he is more reformed and more holy than they, and will manifest them by greater degrees of humility, gentleness, forbearance, and love than they, and he will be more spiritually minded and perfect, abounding in all good works. He will be less sectarian than others, and will receive into his fellowship, those whom Christ has received to the glory of God.

It seems to me that all the reformers since the Apostles, with whose history I have any acquaintance, and particularly those of the 16th century, have been partizan reformers, and have not thoroughly submitted to the gospel or cultivated its spirit. The true spirit of reformation for *the present age* we have exhibited I think, in the expressions and actions of Paul. In his first epistle to the Corinthians, Chap. 9, he told them that *though he was a freeman with respect to all men, he was himself a slave to all*, by complying with their ignorance and prejudices, when he could do it innocently, *that he might gain the more* to Christ. *So to the Jews he became a Jew, that he might gain the Jews. To those not subject to the law* of Moses, he becomes *as not subject to that law*, by not enforcing it on them, or observing it himself, (*yet not being without law to God but under the law enjoined by Christ*) *that he might gain the Gentiles, to the weak*, who think some things sins, which are lawful, *he became as weak*, by abstaining from these things *that he might gain the weak. To all he became all things, that by all means he might save some. Now all this he did for the sake of the gospel, that he might make it successful, and that he might become a joint partaker of its rewards.*

In compliance with these principles, he circumcised Timothy. Acts. 16, 3. This spirit of accommodation was not peculiar to Paul, but it was *Apostolic*; hence we find him, by the advice of

the Apostle James and the Elders at Jerusalem, going into the temple with those who had taken a vow, and shaved their heads, and purifying himself to prove to the converted Jews that he walked orderly and kept the law, Acts 21, 17—26. While he acted thus, he was no sectarian, for he was unwilling to baptise any among those who were inclined to divisions and parties. Indeed no man seems ever to have had greater abhorrence and detestation of parties and sects among Christians, than he had produced by ambitious, sensual, and popular leaders. Hence in his letter to the Church at Corinth, he thanked God that he had baptised none of them, except Crispus and Gaius, lest any should say that he baptised them *into* his own name, and made *Paulites* or partizans and disciples of his own, of them. He said and acted thus, to have a conscience void of offence towards God, and towards men. How very different are men's *consciences* and *conduct* from Pauls, in our day! And how exceedingly difficult is it to have the views and the spirit of the ancient Gospel in these days of superficial thinking and party feeling and strife! From what Paul said to the Corinthians, I learn that *Sectarian baptism* is worse than no baptism, and that no person who is a Sectarian, ought to baptise any person; and no person ought to be baptised into a Sectarian fellowship, as no such fellowship ought to exist. In this very thing the Baptists erred. They claimed immersion as their own ordinance, and perverted it to their own party Sectarian purposes, as the party leaders desired or were liable to do at Corinth.

If we desire to restore or revive an exploded truth or obsolete practice, it is of the greatest moment to present it to the public, in a manner least liable to produce the collision of party. It must not therefore, be made the *basis* of a sect; for the prejudices of party are always reciprocal, and in no instance is that great law of motion more applicable, that reaction is always equal to action, and contrary thereto, than it is to sects and parties among Christians. While it is maintained as a sentiment or principle not characteristic of any sect, but as belonging to our *common christianity*, it stands upon its own proper basis, claims, in the spirit of the Gospel through its advocates, divine authority, and mingles with facility in different societies, and in proportion to its evidence and the attention it excites, insinuates itself like leaven, into all orders and parties, and will continue to do so till the whole mass will become levaened.

Nothing is more common than for zeal to become *party* zeal, which never fails to overshoot the mark by exaggerating the favourite objects, and by disparaging others. Hence if a determined enemy to *immersion* had been consulted on the most effectual method of rendering the ordinance of baptism by immersion, however proper and necessary in itself as a gospel ordinance, injurious and hurtful to christianity, and to those who believed in, and practised it themselves, and odious to those who honestly differed from them, and to any other portion of man-

kind, there is little doubt but that he would have recommended the very measure the *baptists* have pursued, viz: To make it a *Sectarian* or a *Baptist ordinance*, and to build a *baptist fellomship* upon it, by regarding it in their conduct towards others who differ from them, and who are as pious as they are, as essential to the justification of a sinner, or to the remission of his sins, and as an infallible test of the christian character, and an indispensible condition to christian affection, and fellowship at the Lord's table. The first and most obvious effect of this, has been to generate a spirit of selfishness, bigotry, and sectarian intolerance in the baptists, against those who differ from them, and to produce a mass of prejudice in others, against the ordinance, who view it under the light in which the Baptists by their *conduct* manifest it. To proclaim to the world the determination to treat as "heathen men and publicans" all who are not immediately prepared to concur with their views of baptism, what is it less than the language of hostility and defiance, admirably calculated to discredit *the party* which exhibits and the *principles* which have occasioned such anti-christian conduct.

The true spirit of gospel reformation, consists in making all the doctrines and ordinances of the gospel subservient to *love to God and love to man;* this is their design, and without it they have been perverted, have missed their end, and are worth nothing. On these accounts, baptism has for the most part ceased to be a test or expression of the christian faith or charter.

An humble conscientious Christian reformer will believe like other men, that his views are *right;* and consequently that what differs from them is *wrorg*: But the principle upon which he argues that his views are right, are very different from the principle on which a general council, or an association, or an individual enthusiast or bigot, would rest as the basis of truth. He will not pretend that he *cannot* err; he will not pretend even that the church of which he is a member cannot err, as the Roman Catholics believe of their church. And although in point of fact, he believes that neither of them has erred, yet as he admits the possibility, he feels no hostility towards those as christians, who sincerely believe in Jesus Christ, notwithstanding they may believe that he or his church does err. Though he believes that he has rightly interpreted the scripture, and thereon founds his conviction that his own principles or views are scriptural, he is no less willing to grant to others, than to obtain for himself the privilege of acting from the conviction of his own mind, without violating the spirit of christian affection and fellowship. Without this concession to others of what he feels necessary to himself as a religious man, he knows that mutual love and christian fellowship, cannot be maintained and cherished, which are so essential to the christian religion and character, among those who "hold the head;" as without them we can neither love God as a common Father, or love the children

as brethren, or his neighbor as himself, or keep his commandments, or "be perfect as his Father who is in Heaven is perfect." While he entertains his own sentiments and views, he yields the same privilege to others and fellowships *all in Christ* who profess his religion, and live pious lives; and he submits with humility and confidence to that Almighty Being who claims the right of judgment to himself and who cannot err, to determine whether he or they are really in possession of what each professes in his belief. This he is the more willing to do, as God has made it his duty to do so, and to exercise forbearance towards those who differ from him in love, and to endeavor to keep the unity of the spirit in the bond of peace; which, with due attention to the word of the Apostles, will more certainly lead to "the unity of the faith, and of the knowledge of the Son of God" than any thing else can do. In eating the Lord's supper the Apostolic precept is "let *a man examine himself*, and so let him eat of that bread and drink of that cup." Self examination and self judgment are essential to gospel reformation, and to the extinction of sectarian and party spirit and pride, as they are to the restoration of the ancient order and spirit of divine things.

I have said this much on the nature and spirit of Gospel reformation, on account of the difference of views and sentiments that exist among those who desire to be united in promoting reformation, and who avowedly take the word of God as the only means and the true and infallible rule of faith and practice in religion. Between you and me, as among others, there is a difference of sentiment as to the design and use of baptism, notwithstanding we agree as to the *subject* and *action* of the ordinance, the former being a believer and the latter being immersion. In this difference I do not mean to deny to you the right and privilege of your views, nor to disown you as a christian, or treat you as unworthy of my fellowship on account of them. Nor do I intend to exhibit my views as infallible, or as the test of truth to other persons. I desire to act towards you as I would have you to act towards me. I yield to you, your views and sentiments in the points in which we differ, without acquiescing in them, or feeling unfriendly towards you on account of them, while I claim to myself the right and privilege of my own views, without forfeiting your fellowship in Christ, or the fellowship of any who love him; and I claim the right and privilege of fellowshipping others as christians in all acts of social worship, including the partaking of the bread and wine in the Lord's supper, with those who differ from you and me in our views of baptism, without forfeiting your fellowship. I do this because I cannot find any view or practice of baptism entertained or submitted to, with or without faith in the gospel, that justifies the sinner or makes him a child of God. These, according to my apprehension, are effected by the grace of God, given to us in the New Covenant by faith in Jesus Christ, as I have shown in my second

number. And they are evinced or manifested by overt acts of obedience and a holy life. But they do not secure infallibility to their possessors, whether obtained in the act of baptism, or before or after it, in their views or conduct in respect to baptism or any thing else. All are liable to err, and there is not probably more error existing on any subject, than there is on the subject of baptism among all the sects. I fellowship all christians in the Lord's supper, who partake of it "in rememberance of him, and to show forth his death till he come" notwithstanding their views of baptism may be entirely variant from my own; indeed I do not commune with any person at the Lord's table on their views of baptism. In this I violate no truth and compromise nothing away. I preach and practice immersion as the gospel ordinance, and consider it to be a gospel duty for all believers in Jesus Christ to be immersed into the name of the Father and of the Son, and of the Holy Spirit.

I have a number of things to say more on the *practical* duties of the real friends of gospel reformation, which I will reserve for another number. Before much good can be done, we must exercise a stronger faith and more christian love, more spiritual mindedness, more meekness and forbearance; we must *pray more in faith and labor more* than we now do, and have a deeper & more lively sense of eternal things than we now have; and we must be more deeply afflicted at the awful consequences of the sectarian divisions and strifes in preventing the conversion of sinners, and the extension of the Redeemer's Kingdom, and in marring or destroying the happiness of the people of God than we now are; and we must have more christian love, sympathy, and forbearance towards those who err than we have. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit. He that in these thinge serves Christ, is acceptable to God and approved of men. Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another. Happy is he that condemneth not himself in that thing which he allows."

I am your brother in Christ,

JAMES FISHBACK.

May 17, 1832.

From the Christian Palladium.

EDITORIAL ADDRESS.

The present is an era of light, and a day peculiar to prophetic fulfilment. Never was there a period when the soldiers of the cross could look forward to brighter prospects, and never a day when victory over the powers of darkness was more certain. The rapid increase of Gospel light, the spread of pure religion, a submission to the doctrine of the scriptures, in preference to man-made creeds, and the spirit of reciprocal love and christian forbearance among free enquirers after the word of Life, afford indications of the approach of a more brilliant era.

At the commencement of this work, we anticipate many difficulties to be encountered which are not of ordinary occurrence in works, professedly, of a religious character. The proprietors belong to that class of men, who, from a sense of duty, and the most sacred obligations, are constrained to turn aside from the beaten path of orthodoxy, (that infallible passport to sectarian elevation,) and to distrust the divine validity of many of its sentiments. We are sensible that we shall incur the frowns, if not the anathemas, of the bigoted and superstitious; for it unfortunately, and, we think, frequently occurs, that certain opinions, which have been imbibed since the apostolic age, have infused in, and entailed upon, their votaries, the spirit of intolerance; prompting them to decry as heretical, every sentiment which is not in strict coincidence with their favorite views, and to condemn those who entertain contrary opinions, as "having no lot nor part in christianity."

All dissenters from civil despotic governments, have been regarded as *Rebels*, and all dissenters from ecclesiastical tyranny and oppression, have been denounced as *Hereticks* and *Infidels*. Some of the purest men that have ever honored this mortal state of existence, and some of the purest sentiments that have ever elevated human thought, have been sacrificed upon the unholy altar of priestcraft and superstition. How far this spirit would extend in this country, and what would be its consequences, were it not restrained by wholesome and equitable laws, which afford protection to those who are not disposed to fall down and worship the images which men have erected, is not easily determined, unless we refer to the bloody events of past ages, in which the machinations and intolerance of bigotry and priestcraft, were favoured by unjust and tyrannical laws. We should evidently be wanting in charity, were we to represent all as illiberal in their feelings, who are so unfortunate as to be stationed in the ranks of orthodoxy. Such are not our views; for we are convinced that many, very many, thus circumstanced, know and highly appreciate the value of "Gospel liberty," and, were it not for the anxious watchings and never tiring interposition of those who "*bear rule*," would have burst their chains asunder.

We are dissenters from the corruptions the church has accumulated in the wilderness. Its unscriptural creeds and doctrines—its cruel and oppressive government—its unholy and proscriptive spirit—its fanatical and superstitious ceremonies—its worldly show and empty parade—its unwarrantable pretensions and unnecessary divisions, we shall endeavour to expose in a prudent manner, and show unto our readers "a more excellent way." We shall endeavour to take the medium between the extremes of *blind fanaticism* and *cold formality*; and, in all cases, the holy scriptures shall be the man of our counsel, and we shall use every exertion in our power, to persuade our readers to be *enlightened, rational, liberal, charitable, kind, experimental,* and *practical Christians.*

Christian liberty will be a leading topic in the Palladium, as genuine religion can breathe freely, only in the atmosphere of freedom. There cannot be imagined a greater treason against Heaven and earth, than for men, under a pretence of a divine right and a superior sanctity, to plot, contrive, and provide for the control of human thoughts, actions, and hopes, by infusing into the minds of their brethren and equals, the delirium of superstitious fears of God, and the poison of cringing subserviency to man. The churches which have attempted this, have displayed the worst effects of ambition, selfishness, and sensuality; and the states which have submitted to it, all the debasement of servility, ignorance, and even of crime. Man should dread nothing but sin, and submit to no authority not delegated by themselves, except that of their *parents* and their *God*.

The Palladium is not designed to espouse any party in politics, yet it may have occasion, at times, to speak on the subject of Civil Government, so far as that species of government has a direct bearing on christian liberty.

As several of our correspondents have advised us to "stick to our text," (meaning what we promised in our prospectus,) we will undeviatingly, and with all the powers we possess, but in the spirit of meekness, defend the doctrine of one God and one Mediator—the right of private judgement in all religious matters—and the sufficiency of the Holy Scriptures as a perfect system of church polity. In the dissemination of these sacred principles, we shall seek no alliance with proscriptive sectarism, bow to the *ipse dixit* of no man, nor ascribe holiness to any human creed whatever. While we undertake to teach christianity as it is, we shall endeavor to show what its *votaries* should be; and while we advocate holy truth, we shall hope to breathe the spirit of him who is the *way*, the *truth*, and the *life*. While we shall urge the necessity of *vital piety* and *holiness of heart*, we shall also show that these sacred principles directly tend to the union of Christ's spiritual body, which is the Church.

No personal disputes, animosities, strifes, or contentions among brethren, can have room in our pages; nor will there be any collision between this and the other periodicals which now exist among us, introduced in this work; but while the "HERALD" sounds its glad tidings in the east, and the "LUMINARY" pours forth its radiant beams in the south, and the "MESSENGER" carries its delightful news to thousands in the west, the PALLADIUM will unfurl its humble banner, and raise its standard of liberty in the north; and, with pleasure greet them as fellow-laborers in the same common cause. And, finally, we shall endeavour to follow "peace with all men, and holiness, without which no man can see the Lord."

On Monday the 14th inst., Brother B. W. Stone started on a trip to Nashville, and will be necessarily detained, on business, for several weeks. We received a letter from him, dated the

same day, in the evening at Lexington, from which we extract the cheering news, that on Saturday the 12th, Brother Jacob Creath, Senr. baptised 5 persons in Fayette county; and on the next, being Lord's day, 15 persons at Versailles.

The truth is achieving the most signal conquests; in almost every direction sinners are bowing and submitting to the government of the Lord Jesus. Our opponents (who are chiefly composed of worldly minded malignant sectarians) change their ground and mode of warfare, just to suit *their views* of the best policy to defeat our benevolent efforts in pulling down Priest Craft. It has been but little more than a year since three of us separated from the Baptist Church at the Great Crossings, and established a congregation of disciples on the scriptures alone. We have since that time endeavored to discharge our duties, according to the ancient gospel and order of things, amidst a formidable opposition. We were blessed with an ingathering at our very first meeting; and we have continued to receive accessions by immersion, &c. until we now number upwards of seventy. During the same period, the Georgetown congregation, of Christian disciples, has increased rapidly. Both congregations are still increasing; and yet, according to the account of our enemies, the cause of reform is on the decline. We thank the Lord that it is not in the power of our opponents to suppress investigation, nor to stop the progress of truth.

At the four days meeting at Clear Creek, commencing on the 4th inst., 16 persons were immersed, as we are informed. On the 10th inst. we immersed four persons near Georgetown. The next day Brother Palmer and myself started for Cane Ridge in Bourbon county, to attend a previous appointment of three days. We had the gratification of meeting a number of warm hearted Christians, amongst whom were Elders Rogers, Batson, and Irvin. The truth was presented to large, respectable, and interesting congregations, from Saturday till Tuesday morning, having an address morning and evening. During the time 23 persons confessed the Lord Jesus with their mouth; and on Tuesday morning the immersion took place at Sister Thorntons, about a mile distant from the meeting house.

The meeting was one of the most interesting we have ever attended. The hearts of Christians were gladdened; and it seemed as if every sinner's heart was softened and influenced by the love of God. These are the triumphs of plain truth. It needs not the borrowed aid of human traditions, worldly policy, or any other human inventions. It needs not even the condensed learning and wisdom of the Philadelphia Confession of Faith.

Since writing the above, we have received a letter from Bro. Jno. W. Roberts, dated 8th May, at Colemansville, Harrison county, Ky., from which we learn, that on Saturday and Lord's day preceding, he addressed a large and attentive audience.—During the meeting six persons made the good confession pre-

paratory to immersion, and a lady of the *Baptist* Church united to the Church of God.

We do beseech Christians every where, by the tender mercies of our God, to be as prudent as serpents and as harmless as doves, that we may realize the blessings of Heaven. Let every one be fully persuaded, that the practice of the truth, as well as the knowledge of it, is indispensible to its success.

J. T. JOHNSON.

In giving publicity to the following extract from "*The Standard*," we desire the reader to notice the mark of the beast.—When will the religious world cease to imitate the pomp and parade of the world! Appointments of Chaplains are announced in all the gravity of governmental power and authority! But they take care in the conclusion, to throw themselves upon the public to furnish their treasury with the means of defraying the expense:

IMPORTANT APPOINTMENTS

Seamen's Friend Society.—The committee met on the 6th April, for the purpose of acting upon several appointments which had been long under consideration. After prayer by the Rev. C. P. McIlvaine, they listened to the testimony which was offered of the fitness of the candidates: and weighed the importance of the several fields of labor proposed. After due deliberation they proceeded to resolve, *unanimously*,

1. That the Rev. John Diell, of New York, be appointed American Seamen's Chaplain at the port of Honolulu, in the Sandwich Islands, to proceed thither as early as practicable the ensuing autumn.

2. That the Rev. Edwin Stevens, of Connecticut, be appointed American Seamen's Chaplain at the port of Canton, in China, to proceed thither early in June next.

3. That the Rev. Flavel S. Mines, of Maryland, be appointed American Seamen's Chaplain at the port of Marseilles, in France, to proceed thither during the ensuing summer.

In announcing these appointments, the committee feel that they have assumed a very weighty and solemn responsibility, both to the persons appointed, and to the church of God. They are also devoutly thankful, that after so long inquiry, the providence of God has at length put it into the hearts of men to engage in our service, whom the committee have reason to believe to be well qualified for their respective posts, with talents adapted to win the favor of seamen, and piety that warrants the greatest confidence from the christian community. They ask the prayers of God's people in behalf of these beloved young brethren.—And they throw themselves, with great confidence, upon the public liberality to furnish their treasury with the means of defraying the expense.—*Sailor's Magazine.*

FOR THE CHRISTIAN MESSENGER

LACTANTIUS.

MOTTO.—"*To overturn prejudices, fostered by false notions of religion, strengthened by age, and sanctioned by the example of persons in authority, and to substitute good ones in their place, is a matter of great delicacy, and will always require the most vigorous exertions. To effect this, was the great object of Christ's ministry.*"

MIRACLES.—No. 1.

Brethren Editors.— Since the present Reformation commenced, and such great emphasis has been laid upon the miracles recorded in the New Institution, the antagonists of Christianity have triumphantly demanded, AT WHAT TIME miracles ceased to be performed? These questions admit of easy and satisfactory answers. The miracles may be said to cease, with respect to our belief, when we can no longer obtain satisfactory evidence of their continuation. That miraculous powers were exercised after the death of the Apostles, on certain occasions, is a fact supported by the unanimous and successive testimony of the apostolic fathers, down to the reign of the emperor Julian. In the apostolic age, miracles were frequent; in the succeeding century their number decreased, but still we have satisfactory evidence in the appeals made to them by the Christian apologists, that they were actually performed. See Tertullus' apology. In the third century, only a few traces remained of supernatural interposition; and after that time we have no authentic testimony for the working of miracles, with the exception of the miraculous frustration of the emperor Julian's mad attempt to rebuild the temple of Jerusalem, which is so clearly attested by heathen adversaries, as well as by ecclesiastical writers, that the sceptical historian of the decline and fall of the Roman Empire, (though he attempts to invalidate some of its proofs, and insinuates a want of impartial authorities) is COMPELLED, not only to acknowledge the general *fact*, but also many of the particular circumstances by which it was accompanied and distinguished. Julian was first a christian, then he apostatized from that religion and became a bitter and avowed enemy of the Gospel.

2. After his successful war with the Persians, he attempted to re-establish the government and religion of the Jews, and joined with them in war, worshipping the God of the universe. He actually began this singular enterprize, with great magnificence. He assigned immense sums for rebuilding their temple, and gave the work in charge to Alypius of Antioch, who exerted himself in the work with vigor. But soon after they had begun the work, dreadful balls of fire bursting out from the foundations in several parts, rendered the place inaccessible to the workmen, who were frequently burnt with the flames; and in this manner the fiery elements frequently repelling them, forced them to abandon the design. The account of this extraordinary miracle,

we have not only from ancient christian writers of credit, such as the eloquent John Chryastom, who says of this miracle, all the Christians are witnesses; these things being done not long since in our own time; and Gregory Nazianzer, who published his account of it before the expiration of the same year, declares it was not disputed by the infidels of those days. His testimony is confirmed by a heathen author of great veracity, and of unexceptionable testimony, Ammionus Marcellinus. Mr. Gibbons says this miracle is attested by *contemporary and respectable evidence.* So much for this digression from the answer to the first question.

In reply to the question, why are miracles not *now* wrought, we remark that, the design of miracles being to confirm and authorize the Christian religion, there is no longer any occasion for them, now that it is established in the world, and is daily extending its triumphs in heathen countries. Besides, if they were continued, they would be of no use, because their force and influence would be lost by the frequency of them: for, miracles being a sensible suspension or controlment of, or deviation from, the established course or laws of nature, if they were repeated on every occasion, all distinction of natural and supernatural would vanish, and we should be at a loss to say which were the ordinary, and which the extraordinary works of God.

Moreover, it is probable that, if they were continued, they would be of no use, because those persons who refuse to be convinced by the miracles recorded in the New Testament, would not be convinced by any new ones: for it is not from want of evidence, but from want of sincerity, and our passion and prejudice, that any man rejects the miracles related in the Scriptures; and the same want of sincerity, the same passions and prejudices, would make him resist any proof, any miracle whatever. Witness Pharaoh and the Pharisees.

Lastly, a perpetual power of working miracles, would, in all ages, give occasion to continual impostures, which would rescind and unsettle all the settled laws and constitutions of God. Frequent miracles would be thought to proceed more from some defect in nature, than from the particular interposition of God: and men would become Atheists by means of them, rather than Christians. One proof of the above remarks, should be submitted: What is a greater miracle than to behold such a magnificent, glorious, and resplendent luminary as the Sun, rise every morning, and like a giant, run his race through the whole compass of the heavens daily? And what effect has this stupendous miracle upon us, after a repetition of six thousand years? If we had never seen this, how we should be overwhelmed at the sight. Adieu for the present.

JACOB CREATH.

FAITH IS THE OFFSPRING OF THE SPIRIT.

CONTINUED FROM PAGE

The greatest blessings which we are in the enjoyment of, in this life, are easiest of attainment. To enjoy the light of the sun, we have but to open our eyes To be cheered and revived by its rays, we have only to put ourselves under or within its influence. Would we breathe the vital air, the great elixir of life, we need merely to put our lungs in motion. Do we need food and raiment, moderate industry provides it in abundance. To suppose that our Heavenly Father has provided for our temporal existence, with such unsparing benevolence, such paternal tenderness and care; and that in regard to our eternal welfare and destiny he has left every thing in doubt—wrapt every thing in mystery—and placed eternal life beyond the comprehension and realization of man, is a contradiction too palpable—an absurdity too gross to be long persisted in by an enlightened community.

These are incidents of daily occurrence—and certain moral principles, if I may so speak, by which we are daily impelled to action and governed in our conduct; the importance of which are overlooked, for not duly appreciated, owing, we presume, to their continual presence and action.

What principle is more universal or more unexceptionable, than, that faith is the result of testimony. And yet the dreaming, mysticising Doctors of Divinity, are contending for a faith and repentance, or rather repentance first and faith afterwards, wrought in the heart, independent of the testimony of God.

What principle is more universal and unexceptionable than, that good news impart joy, and bad news sorrow. And yet these blind leaders of the blind, are endeavoring to teach the people that the gospel cannot infuse joy into the soul, without an additional impetus; and that repentance or sorrow for sin, cannot be felt, until some quickning influence, independent of the truth of God, regenerate the heart. I am here reminded of a conversation which passed between a Baptist and a Disciple of the Lord Jesus. The Baptist told what he called his experience; in the course of which two portions of scripture were brought to his mind--the first, as he said, convicted him—and he was conducted on until the other occurred, when he was, as he said, he hoped, converted. They were these—The first was—"Two shall be in the field, one shall be taken and the other left." The second was—"It is finished." He was asked, whether those were all the texts, which were brought to his mind. He answered they were. The disciple of the Lord remarked to him—That the sum and substance of the whole matter, which was, that Jesus was the Messiah, the Son of God, the Saviour, had been omitted—or if he had learnt and believed that previously, he was still in the same dilemma; for if he had learnt that fact from the testimony and word of God, certainly he could learn all

minor matters from the same source. Oh! how men delude themselves into the belief of things they cannot understand, or comprehend, or realize!

Those who attend to the word of God, are necessarily conducted to the same conclusion. If we would attend to, or abide the teaching of the Apostles, or Evangelists alone, there would be but one sentiment and feeling animating our bosoms. In the 15th Chap. of Acts where the great question of Circumscision of the Gentiles, was to be settled at Jerusalem, Peter did not tell the brethren that baptism had come in the room and stead of circumscision (pardon this digression.) He stood up and told them plainly that God had made choice among us, "that the Gentiles by *my mouth* should *hear* the word of the *gospel and believe*." This corresponds precisely with Pauls' view of the subject, when he declares that he was sent to the Gentiles "to open their eyes, to turn them from darkness to light, and from the power of satan unto God"—and farther, that "the gospel is the *power* of God unto salvation, to every one who believes." Paul knew that a person must believe the gospel before it became the power of God to his salvation. And Jesus settles and makes plain the next item in the gospel,—and that is, "he who believes and is baptised shall be saved."

Of all the instances of conversion recorded in the Acts of the Apostles, there is not one attributed to the operation spoken of and contended for by modern sectarians. The record speaks on this-wise, "Many of the Corinthians hearing, believed and were baptised. "And Paul, as his manner was, went in unto them, and three Sabbath days *reasoned* with them (to-wit: these dead people) out of the scriptures opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you, is Christ. And some of them consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." In the same 17th chapter of Acts, we have this further record, 10th v. "And the Brethren immediately sent away Paul and Silas by night unto Berea, who coming thither, went into the Synagogue of the Jews. These were more *noble* than those in Thessalonica, in that they received the word with all *readiness* of *mind*, and *searched* the *scriptures* daily whether *those things* were so — Therefore many of them believed; also of *honorable women*, which were Greeks, and of men not a few."

If the Apostle Paul were now here, and were he thus to address an audience, many of the Sectarians would contend against him. We are justified in this conclusion, by the facts, that Paul could not speak plainer were he here, and that there is no hesitation with many of the leaders in setting aside or construing away these plain declarations of scripture. The fault of rejecting Jesus as the Son of God, must lie somewhere. Men are guilty or not guilty. If men are so organized that they cannot believe on Jesus, no matter what amount of testimony God has

or might have furnished, then man is no more responsible than a brute, because he can no more believe on, or reject the Saviour than a brute. It is however a matter of fact, supported by daily observation, that man can believe facts upon testimony. To contend then, as some persons do, that the testimony is not sufficient to convince them that Jesus is Lord and Christ, is directly impeaching the goodness and veracity of God. For John records "That these (miracles, &c.) are recorded that ye might believe that Jesus is the Son of God, and that believing you might have life through his name." And it is in substance declaring that the testimony of God is incredible, and should be viewed as an imposition. As a further evidence that such views are wholly fallacious, let us appeal to Paul again. In the 18th chapter Acts, 4th v., "And he *reasoned* in the Synagogue every Sabbath, and persuaded the Jews and the Gentiles. And when Silas and Timotheus were come from Macedonia, and was pressed in the Spirit and testified to the Jews, that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment, and said unto them (these dead men who could not hear, believe, or understand) your blood be upon your own head, I am clean; from henceforth I will go unto the Gentiles." Had Paul addressed infants, idiots, or lunatics in this way, might he not have well been supposed or looked upon as a madman. Oh! that the blind leaders may be taught to honor Jesus, and to be willing to abide the teaching of his Prophets and Apostles.

J. T. J.

One of the most formidable confederacies in this Republic, is shaking to its centre. Sooner or later, all such human establishments, as the Presbyterian government (the confederacy to which we have allusion) must give place to the pure government of the Son of God, unaided by human traditions or the creeds of men. That their body is distracted and convulsed, they are free to declare, as the following paragraph evinces:

"THE PRESBYTERIAN CHURCH."

No. 1

"That the Presbyterian Church under the care of the General Assembly is at present in a convulsed and distracted state cannot be denied, and should not be concealed. Not a religious journal arrives from the East or from the West, but is a proof of this; and that the controversy between what is called the Old and the New School party, instead of subsiding, is rather increasing. All who love the peace, purity, and prosperity of the Presbyterian Church, are therefore loudly called upon to do whatever in them lies, by agency or counsel, to put an end to this unhappy state of things, as soon as possible."

Standard.

We rejoice to hear of the fall of men made systems of religion, and the rise thereon of the religion of Jesus and his Apostles.

A distracted and convulsed state of things, may be expected in the Presbyterian Church, so long as it remains a *Presbyterian* Church, and under the government of the General Assembly. If all those who love the peace, purity, and prosperity of the Kingdom of Jesus, would lay aside their Presbyterianism and assume not only the name of the Christian Leader, but submit to his laws; then would they be free from distraction and convulsion, and enjoy the smiles of Heaven with an approving conscience If the same efforts were made to unite Christians upon the one foundation, that there is to build up the different *isms* in the world, we should be a happy people, and infidelity would cower before the power of truth.

J. T. J.

We have given Brother Fishback's piece to the public without comment. We may hereafter present some considerations, arising out of his publication which have an important bearing on the questions agitated. In the mean time, we would ask whether Jesus, as King, has a Kingdom upon earth. Whether he has a constitution or laws to govern his subjects—Whether there is an act by which we may be certain we are inducted into his Kingdom—Whether we are entitled to the privileges of the Kingdom before we are introduced into it—Or whether his government is more uncertain and more defective, than all the governments of the Kings of this world? And whether we are not at equal liberty to dispense with the confession that Jesus is the Son of God, as to dispense with the act which inducts us into his Kingdom?

J. T. J.

FROM THE MILLENNIAL HARBINGER.

APOSTLES.

Query.—Permit me to ask of you occasionally to explain difficulties that may present themselves to the young learner. I find a letter written by Paul, and Sylvanus, and Timotheus, to the church composed of Thessalonians, in which they speak of themselves as being *Apostles.* See 6th verse of the 2d chapter. *Were Sylvanus and Timotheus* APOSTLES? If so, how will we prove that the Apostles have no successors? We could not prove that Sylvanus or Timotheus ever saw Jesus Christ? &c. Enough has been said to explain the difficulty. Yours in the Lord. M. W.

Answer.—There are three orders of Apostles spoken of in the New Testament.

1st. Jesus Christ is called *the Apostle of God*, or the Apostle of the christian religion, (Heb. iii, 3,) in the same sense as Moses was the Apostle of the Jews' religion. *Shiloh*, (from *shileh*, to send,) is applied by the Hebrews to the minister of the synagogue, as *negotii aedis sacrae curator*, i. e curator or president of the business of the sacred house. *One sent by God with*

authority to preside over his house, fills the outlines of the Hebrew word *Shiloh*, to which the Greek word *Apostolos* is made to correspond by the *Seventy* and by the New Testament writers.—John xvii. 18. Jesus by a *periphrasis*, calls himself the Apostle of the Father: "As thou hast constituted me thy Apostle, so have I constituted them my Apostles to the world."

Of this order there were but two Apostles—Moses and Jesus; *Apostles of God*, persons called and sent by God, with authority to call, organize, and preside over his family.

The second order are *the Apostles of Jesus Christ*, called and sent by and from him, with authority to call, organize, and preside over his family, or that family which God has given him.—Hence the christian assembly is the congregation of God as well as the congregation of the Lord Jesus Christ. Such were the twelve Apostles of the Lamb.

The third order are the *Apostles of the congregations*. These were persons chosen and sent by the congregations on special errands, and therefore are called in the original *apostoloi ecclesiou*. (*Apostles* of the churches,) 2 Cor viii. 23. Paul himself surnames them the Apostles of the churches, and calls Epaphroditus *the Apostle of the Philippians*, chapter ii. 15. The three orders in contradistinction are appropriately styled the Apostles of God, the Apostles of Jesus Christ, and Apostles of the congregations.

It might be added that some individuals in the first age were by some special suggestions of the Holy Spirit, sent out by the christian congregation on special missions. The Holy Spirit suggested not to themselves that they ought to go forth, but to the congregation to send them forth as aids of those immediately called and sent by the Lord Jesus in his own person. Thus Barnabas was sent forth in company with Saul, not to transact any special business for the congregation that sent him, but to be a fellow-laborer in a special mission from the King. "The Holy Spirit said, Separate me Barnabas and Saul to the work to which I have called them." Barnabas is on this account associated with Paul as an *Apostle* in a subordinate sense of the term.

BARNABAS.

Joses, a Levite of Cyprus, obtained a high renown in Jerusalem among the Apostles for his liberality, and especially for his powers in exhortation. They surnamed him *Barnabas*, which signifies *a son of exhortation*.* Thus our Lord surnamed James and John *Boanerges*, (*sons of thunder*,) for their zeal and power. As an exhorter Barnabas was renowned. Acts xi. 23, 24. He was first an Apostle of the congregation in Jerusalem, Acts xi. 22,) sent to Antioch, where he was renowned as a prophet and exhorter. He was with Paul again sent by the Antiochans as

*This rendering will be sustained in the third edition of the new version.

their Apostle to Jerusalem, and thence returned to Antioch before he and Saul were sent out by the command of the Holy Spirit on a general mission from Antioch. They had John for their attendant. Luke records certain incidents in this mission and tour which occurred in Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe of Lycaonia, and Attalia, until their return to Antioch in Syria. Thus they traversed the three provinces of Pamphylia, Lycaonia, and Pisidia. From Antioch they were sent to Jerusalem to consult the Apostles and Elders in that church on the much vexed question about the circumcision of the Gentiles. From Jerusalem they returned to Antioch, accompanied by two other Apostles of the church in Jerusalem, viz: Silas, or Sylvanus, and Judas, surnamed *Barsabas*, (*son of rest.*) These were *chief men* among the brethren in Jerusalem. Paul and Barnabas continued some time in Antioch; and upon a proposition from Paul to revisit the congregations, they disputed the propriety of taking with them John Mark.—Thus, after travelling and laboring together for almost seven years, these renowned men and mighty Apostles so fiercely disputed on a question of *expediency* as to separate from each other and never again to labor in the same field conjointly for any length of time. Barnabas and Mark turned their faces to Cyprus, the country of their kindred; while Paul and Silas directed their course through Syria to Cilicia, the province of Paul's nativity.

SILAS.

Silas and Sylvanus are certainly two names for the same person. Silas and Tertius, (Rom. xvi. 22.) are the same person. Silas signifies *the third;* and when writing, as Paul's amanuensis, to the Latin church in Rome, he translates his name by *Tertius*, which in that tongue signifies *the third*. He first appears as a chief brother in the Jerusalem congregation, where most of the renowned chiefs in the christian army received their christian education. He was made an Apostle from that church (Acts xv. 29.) in the mission of the Gentiles in Antioch. Paul chose him as a companion after his separation from Barnabas; and being recommended to the favor of God by the congregation in Antioch, in Syria, he travelled with Paul as an Apostle in the room of Barnabas. They make a tour through two provinces, Syria and Cilicia, before a third person was associated with them.

TIMOTHY

Timothy, or Timotheus, joins them at Derbe. Paul circumcises him because of the Jewish prejudice, and chooses him as a companion, who, with Luke and Silas, accompany them for some time. Paul recommends him as "his fellow-laborer," as "a minister of God," and the brethren receive him and sustain him as such.

It would appear that not any of the epistles now extant were written by Paul during the years in which he and Barnabas

labored together. The first epistle to the Thessalonians, most probably the most ancient of all the apostolic epistles, was written while Sylvanus and Timotheus were his companions and fellow-laborers. Sylvanus being well recommended by the brethren in Jerusalem, and Timothy by the brethren in Lystra and Iconium, and both of them equally called with Paul in a vision from the Lord to go into Macedonia to preach the gospel, Paul hesitated not in the inscription of his letter to the Thessalonians, to associate them with himself and to call them in common with himself *Apostles of Christ;* (ch. ii. ver. 6. 1st Ep.) for so they were to the Macedonians. To no other church does he thus speak of either of them. In his letter to the Corinthians he calls himself an Apostle and Timothy a brother. In his letter to the Philippians he styles himself and Timothy the *servants* of Jesus Christ: and to the Colossians and Philemon he introduces Timothy as a brother.

EPAPHRAS.

Epaphras being a contraction for Epaphroditus, as Demas is for Demetrius, is supposed to be the same person called Epaphroditus in the letter to the Philippians He was a member of the church in Colosse, and in that letter is called Epaphras, while in that to the Philippians he is called Epaphroditus. He is styled the Apostle of the Philippians and a faithful minister *for* the Colossians.

Thus from the acts of the Apostles and the Elders, we learn that any person sent by God was called his Apostle. One sent by Jesus Christ was his Apostle, and one sent by a congregation was the Apostle of the congregations that sent him. The original word *apostolos* is found in these three acceptations in the New Testament. Any one sent by Jesus Christ to preach the gospel to those who had not before heard it, whether that sending was by a command of the Holy Spirit, as in the case of Barnabas, or by the congregations with the choice of the Apostles, as in the case of Silas and Timothy, was in a subordinate sense called an Apostle of Christ So far the New Testament bears witness. But in the full official import of the term in its primary signification, it applied only to Moses, Jesus Christ, and the twelve Apostles of Jesus Christ Paul, as high in office as any of the twelve, felt and acknowleged the difficulty of applying this term to himself in its primary official import. He was born too late: yet that deficiency was more than compensated by the abundance of visions, revelations, and powers with which he was distinguished. At present we have three orders of Apostles—those sent by men in the flesh, those sent out by the congregations; and those sent by themselves. The first is an Apostle of men: the second, an Apostle of the church that sends him; the third is an Apostle of himself. As for *succession* in this office, there never was such an idea suggested in the New or Old Testament. Moses had none; Jesus Christ had none; the twelve Apostles had none; Silas, Timothy, and

Epaphroditus had none. Our present *Charge des Affaires* at the Court of St. James is as fully the successor of the Apostles to Ghent, who finished the last treaty of peace with Great Britain, as is any man now living the successor of the Apostles Peter or Paul.

COMMUNICATED.

Messrs. Editors—Permit me to call your attention to a paragraph, which, as a choice morsel, I culled from an address delivered at the 4th anniversary of a branch Tract Society:

"When I contemplate our Tract Societies, silently, unostentatiously, but perseveringly, throwing out their pages to allure the thoughtless into the bright and glorious path that terminates in the everlasting entrance, and feel that my vision, as to their success, is bounded by a sphere exceedingly limited, I anticipate with delightful emotions the most terrible of all scenes, "a God in grandeur descending at the head of an army of Angels and a burning globe beneath his feet." What Tract Societies have accomplished, and shall yet accomplish in the renovation and eternal blessedness of millions, "*that day will prove.*"

What Christian can read the extract and not feel the deepest mortification, that any person, professing christianity, should accord to tracts the high honors which belong alone to the word of God. Those oracles declare that "the word of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

The discovery, that tracts will answer the purpose of converting sinners to God, supersedes the word of God; and the prayer of the Saviour for all those who should believe on him. through the teaching, or the word of his Apostles, may be rendered unavailing. The Lord deliver us from such dreaming doctors of divinity! A. B.

FROM THE MILLENNIAL HARBINGER.

One argument for the inspiration of the Apostles, which no sceptic can evade.

The apostacy of the Papists from the truth as it is in Jesus, is so clearly revealed beforehand in the scriptures, that the great Dr. Clarke would have no hesitation in resting the proof of christianity on the fulfilment of these predictions in the corruptions of the Romish church. During the prophetical period of twelve hundred and sixty years, "when Daniel, I say, foretels such a tyrannical power to continue such a determined period of time; and St. John prorphesies that the Gentiles should tread the holy city under foot forty and two months; which is exactly the same period of time as that of Daniel; and again that two witnesses, clothed in sackcloth, should prophesy a thousand two hundred and threescore days; which is again exactly the very same period of time: and again, that the woman which fled into

the wilderness from persecution, should continue there a thousand two hundred and threescore days: and again, that she should fly into the wilderness for a time and times and half a time; which is still the very same period: and again, that a wild beast, a tyrannical power, to whom it was given to make war with the saints, and to overcome them, was to continue forty and two months, still the very same period of time, and to have power over all kindreds, tongues and nations, so that all that dwell upon the earth should worship him. Is it credible or possible that ignorant and enthusiastical writers should by mere chance hit upon such coincidences of occult numbers, especially as St. John could not possibly take the numbers from Daniel, if he understood Daniel to mean nothing more than the short persecution of Antiochus. And if he did understand Daniel to mean a much longer, and greater, and more remote tyranny, which John himself prophesied of as in his time still future: then the wonder is still infinitely greater, that in those early times, when there was not the least footstep in the world of any such power as St. John distinctly describes, (but which now is very conspicuous, as I shall presently observe more particularly,) it should ever enter the heart of man to conceive so much of the possibility of such a power sitting, not upon the pavilion of heathen persecutors, but expressly in the temple and upon the seat of God himself." After this, Clarke goes on more particularly to enumerate the prophesies relating to the popish apostacy, and their fulfilment, and draws from the whole a proof for the truth of christianity with a force and distinctness which has been generally acknowledged. His remarks, with some omissions, on account of the length of the passage, are as follows:—"Daniel foretells a kingdom upon the earth, which shall be diverse from all kingdoms, diverse from all that were before it, exceeding dreadful, and shall devour the whole earth. That among the powers into which this kingdom shall be divided, there shall arise one power diverse from the rest, who shall subdue unto himself three of the first powers, and he shall have a mouth speaking very great things, and a look more stout than his fellows. He shall make war with the saints, and prevail against them. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand for a long season; even till the judgment shall sit, and the kingdom under the whole heaven shall be given to the people of the saints of the Most High. He shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, &c. &c. Suppose all this now to be spoken by Daniel of nothing more than the short persecrtion under Antiochus Epiphanes, which, that it cannot be, I have shown above; but suppose it were, and that it was all forged after the event, yet it cannot be the case of St. Paul and St. John, who describe exactly a like power, and in like words;

speaking of things to come in the latter days, of things still future in their time, and of which there were then no footsteps, no appearance in the world. The day of Christ, says St. Paul, shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God:—whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Again: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, (that is, for so it should be translated doctrines concerning demons or souls of men deserted;) forbidding to marry, and commanding to abstain from meats, &c. St. John, in like manner, prophesies of a wild beast or tyrannical power, to whom was given great authority, and a mouth speaking great things and blasphemies: and he opened his mouth in blasphemy against God. And it was given unto him to make war with the saints, and to overcome them: and power was given him to overcome all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship him. And he that exerciseth his power before him, doth great wonders—and deceiveth them that dwell on the earth by means of those miracles which he hath power to do. And he causeth that no man might buy or sell, save he that had the mark or the name of the beast. And the kings of the earth have one mind, and shall give their power and strength unto the beast; for God hath put into their hearts to fulfil his will, and to agree and give their kingdoms to the beast, until the words of God shall be fulfilled. The name of the person in whose hands the reins or principal direction of the exercise of this power is lodged, is Mystery. Babylon the Great. She is drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and by her sorceries are all nations deceived: and in her is found the blood of prophets, and of saints, and of all that are slain upon the earth. And this person (the political person) to whom these titles and characters belong, is that great city, standing upon seven mountains, which reigneth over the kings of the earth."

"If, in the days of St. Paul and St John, there was any footstep of any such a sort of power as this in the world; or if there ever had been any such power in the world: or if there was then any appearance of probability that could make it enter into the heart of man to imagine that there ever could be such kind of power in the world, much less in the temple or church of God, and if there be not now such a power actually and conspicuously exercised in the world; and if any picture of this power, drawn after the event, can now describe it more plainly and exactly than it was originally described in the words of the prophecy,

then may it with some degree of plausibleness be suggested, that the prophecies are nothing more than enthusiastic imaginations."

JAMES DOUGLASS, Esq.

FROM THE EVANGELIST.

FORMATION OF CHRISTIA CHARACTER.

It is, in a very high degree, interesting, that, to the operation of a few simple agencies—perhaps, finally to one, we should be able, agreeably to the philosophy of nature, to refer the lovely forms, the graceful attitudes, the beautiful colours, and all the motions, tastes, and odours by which the vegetable kingdom is so eminently characterized; the stems, stalks, and trunks are exalted; the branches, props or arms and foliage are evolved, and all the buds, flowers, and fruit, *per gradatum*, thrown forth in groups so gay, so rich, so various, that our reason is confounded and we readily give in to the conclusion, that a creation so sweet, so lofty, or so rich as is the rose, the cedar, or the vine, must, of needs, be the offspring of combined and innumerable principles: but reason must here do homage to the counsels of experience, whose certain and more sober dictates abundantly assure us that, to the combined operation of only two or three vital and non vital forces, the whole of vegetable phenomena, however brilliant, lovely, and impressive, is ultimately to be referred.

It is not, however, in the vegetable world alone, that diverse, vast, and minute phenomena are alike controlled by the same all pervading principle: throughout inorganic nature also, this obtains, and the tear that descends from the eye of afflicted beauty, the dew-drops resting like beads on the down of leaves, as well as the mightiest spheres,

> 'The moon that now meets the orient sun, now flies
> With the fixed stars, fixed in their orb that flies,
> And the five other wand'ring fires, that move
> In mystic dance, not without song.'

are alike influenced by the same all pervading force. And it is in religion as it is in nature, a few principles, perhaps only one, accomplish every thing. The hand that raised the 'potent rod of Amram's son, in Egypt's evil day,' and hers who stretched forth her all, her only mite, the widows mite, and cast into the treasury of the Lord, were equally inspired with the same pervading principle of *faith;* she too who sat at Jesus' feet—Mary who loved the better part, and old Elisha, doubly portioned with his Masters spirit, when with his mantle he smote asunder the swellings of Jordan, and Paul, on Mar's hill when 'like Maia's son, he stood' amid the crowd of curious and gay Athenians, and raised his hand on high, and from his lips poured light and life divine into the souls of Damaris, and Dionysius the Areopagite, each could say, could gladly say, I also have believed.

Methinks I see the great Apostle of the gentile world, whose single labours could outweigh a thousand of us modern pigmies, and a dozen even of his own compeers, with Cephas at their head. Methinks I see him raise his hand on high, amid the Areopagus—his mighty spirit stirred within him by the huge apostacy from God and rectitude, that lay around in Athens. Oh, who can tell the measure of his soul, when to that grave, and learned, and venerable assembly, he cried aloud and said 'Ye men of Athens!' and shook the bulwarks of the heathen world?

But whether it be in Paul, temperance and grandeur, or in Apollos and Cephus, spirit and eloquence, whether it be love like John's or the joy of Mary, when she cried, 'my soul doth magnify the Lord, or peace, or long suffering, or the gentleness of Christ; the goodness of Barnabas, or fidelity in Pergamenian Antipas; the poverty that repines not, or the riches that exalt not themselves; the mourning that sucks at the breasts of the Bible heavenly consolations, the mercifulness which shows to others what it supplicates for itself, or the purity whose boldness is all divine, the spirtual hungering, the spiritual thirsting that eats and drinks heavenly things and rich in the name of the Lord, all Christian ornaments, all godly graces are resolved ultimately into faith, and on faith as on a pure and sure foundation the entire temple of Christian character is reared.

Man, between birth and death, is in a state of continuous education, subsisting under a double order of relations to matter, and to men; these relations form the *prima materia* of his thoughts, and constitute the basis or substratum of his education in *knowledge*, and his knowledge of these relations, if made subservient to life and happiness, becomes the basis of his education in *practice*, and his knowledge and practice constitute his *character*.

But it is a curious fact, incident, however, to the ancient Gospel, and distinguishing it from modern and corrupt forms of it, that it neither receives nor rejects any man on account of former character, but proposes to translate him into the state and condition of a true christian, not from any consideration of good or evil done before, but simply on account of principle, or, because he acknowledges himself a professor of that principle of faith in Jesus Christ, which is the foundation on which it pleaseth Almighty God to rear the temple of all subsequsnt character in those, who through the Redeemer, seek to inherit life eternal: it is of the utmost importance, to distinguish between character, and the principles on which it is built, because Christianity may, with propriety, be interpreted, the formation of a divine character on the principle of faith, of which Christ is at once the model and the author—'He is our life.'

When the Christian institution came forth between Jews and Gentiles, the following representation of their morals was elaborated, by a master who enjoyed every opportunity of knowing the true state of the case: of the Gentiles, he saied 'they were

filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, dispiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, implacable, unmerciful.'

And of the Jews he wrote they had altogone out of the way, 'they are become wholly unprofitable, there is none that doeth good, no not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction, and misery are in their ways, and the way of peace have they not known, there is no fear of God before their eyes,' their ignorance and immorality have made them wholly unprofitable.

But yet, neither of the parties, deplorable as was their moral character, was ever denied the privilege of becoming christians, but on the contrary, both were solicited, and urged, to enter the christian church on the principle of faith in Jesus, that under him they might grow in knowledge and favor, or knowledge and practice, which is the same, and so attain a new and divine nature, or character, such as should please God; and in order to clear away the foundation for the upbuilding of the new man, every one was pardoned all former faults, sins, iniquities, or transgressions, washed in the waters of baptism, justified by the blood of Christ, and sanctified by the spirit of our God, so that God is actually styled 'Him that justifieth the ungodly,' or that pardoneth wicked people; but all this may be easily inferred, of a religion that is divine, for how should men begin a new life, with consciences burdened with the iniquities of their former behaviour? By *faith* we enter into the church below; by *character* we enter the church above.

We shall conclude this brief article by observing that Brother Z. was guilty of a fatal error when he divorced practice from principle, and supposed that because he was admitted to pardon by *faith*, he might therefore remain in the church without *character:* the injunction is 'add to your faith courage,' but Z. has not the courage of a child, and the oracle that says, faith without works is dead, proves Z. to be a mere cadaver! What Godly graces, what kingly virtues, what ornaments of peace and meekness, has he transferred from the life of Christ and made his own? none at all: the sight of Jesus and the revelation of the sons of light, would change him to a cinder: He stand up before Paul! or Elijah, or Moses, or Noah, or, more than all, the Son of man! let him now put the question to a bar from which there is no appeal—his own conscience, if he yet has any, and ask whether he has sought to please God, by keeping the commandments of Jesus?

Very different is the case of Eugenius; he, as well as Brother Z. sees that pardon is by faith that it might be by grace or favor, but more than this, he sees also, that, not to bring forth the fruits

of faith afterwards, is to receive the grace of God in vain, or to make pardon of none effect; as one, therefore, who feels the honor of his adoption into the royal house, as one who glories in being of the kings family, he labours to clothe himself with the Godly virtues of his father's kingdom, and to put on the manners of the court of heaven. He has always one, and sometimes two and three plans a foot for doing good in the name of Messiah, and some things are doing by both laboring brethren and others, which are strictly attributable to his benevolence: may the Lord bless him even as he has made him a blessing. May he perfect his character.

Question. Why is the gospel styled faith?

Answer. Because its blessings of pardon and the Holy Spirit, can be received only on the principle of faith.

Q. Why is it called Spirit?

A. Because the worshippers receive the Holy Spirit.

Q. Why is it called the grace of God?

A. Because these blessings are communicated by grace or favor.

Q. Was it revealed to the Jews, that Messiah when he come should abrogate the law?—*Evangelist.*

EXTRACT FROM LOCKE.

To conclude all, in his prayer, which sums up this discourse, he tells the Father, what he had made known to his Apostles; the result whereof we have. John xvii. 8, "I have given unto them the words which thou givest me; and they have received them, and *they have believed that thou didst send me.*" Which is, in effect, that he was the Messiah promised and sent by God. And then he prays for them, and adds. ver. 20, 21, "Neither pray I for these alone, but for them also who shall believe on me through their word." What that word was, through which others should believe in him, we have seen in the preaching of the Apostles, all through the history of the Acts. viz this one great point, that Jesus was the Messiah. The Apostles he says, ver. 25, "know that thou hast sent me;" *i. e.* are assured that I am the Messiah. And in ver. 21 and 23, he prays, "That the world may believe" (which, ver. 23, is called knowing) "that thou hast sent me." So that what Christ would have believed by his disciples we may see by this his last prayer for them, when he was leaving the world, as by what he preached whilst he was in it.

And as a testimony of this, one of his last actions, even when he was upon the cross. was to confirm his doctrine, by giving salvation to one of the thieves that was crucified with him, upon his declaration, that he believed him to be the Messiah: for so much the words of his request imported, when he said, "Remember me, Lord, when thou comest into thy kingdom," Luke xxiii. 42. To which Jesus replied, ver. 43, "Verily I say unto

ther, To-day shalt thou be with me in paradise." An expression very remarkable: for as Adam, by sin, lost paradise, *i. e.* a state of happy immortality; here the believing thief, through his faith in Jesus the Messiah, is promised to be put in paradise, and so reinstated in an happy immortality.

Thus our Saviour ended his life. And what he did after his resurrection, St. Luke tells us, Acts i. 3, That he showed himself to the Apostles, "forty days, speaking things concerning the kingdom of God." This was what our Saviour preached in the whole course of his ministry, before his passion: and no other mysteries of faith does he now discover to them after his resurrection. All he says is concerning the kingdom of God; and what it was he said concerning that, we shall see presently out of the other evangelists; having first only taken notice, that when now they ask him, ver. 6, "Lord, wilt thou at this time restore again the kingdom of Israel? He said unto them, ver. 7, It is not for you to know the times and the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, unto the utmost parts of the earth." Their great business was to be witnesses to Jesus, of his life, death, resurrection, and ascension; which, put together, were undeniable proofs of his being the Messiah. This was what they were to preached, and what he said to them concerning the kingdom of of God; as will appear by what is recorded of it in the other evangelists.

When on the day of his resurrection he appeared to the two going to Emmaus, Luke xxiv., they declare, ver. 21, what his Disciple's faith in him was: "But we trusted that it had been he that should have redeemed Israel;" *i. e.* we believe that he was the Messiah, come to deliver the nation of the Jews. Upon this, Jesus tells them, they ought to believe him to be the Messiah, notwithstanding what had happened; nay, they ought, by his sufferings and death, to be confirmed in that faith, that he was the Messiah. And ver 26, 27, "Beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself," how, "that the Messiah ought to have suffered these things, and to have entered into his glory." Now he applies the prophecies of the Messiah to himself, which we read not that he did ever do before his passion. And afterwards appearing to the eleven, Luke xxiv. 36, he said unto them, ver. 44—47, "These are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scripture, and said unto them: Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here we see what it was he

had preached to them, though not in so plain open words, before his crucifixion; and what it is he now makes them understand; and what it was that was to be preached to all nations, viz. That he was the Messiah that had suffered, and rose from the dead the third day, and fulfilled all things that were written in the Old Testament concerning the Messiah; and that those who believed this, and repented, should receive remission of their sins, through this faith in him. Or, as St. Mark has it, chap. xvi. 15, "Go into all the world, and preach the Gospel to every creature, he that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned," ver. 16. What the "Gospel," or "good news," was, we have showed already, viz. The happy tidings of the Messiah being come. Ver. 20, and. "they went forth and preached every where, the Lord working with them, and confirming the word with signs following." What the "word" was which they preached, and the Lord confirmed with miracles, we have seen already, out of the history of their Acts. I have already given an account of their preaching every where, as it is recorded in the Acts except some few places, where the kingdom of "the Messiah" is mentioned under the name of "the kingdom of God;" which I forebore to set down, till I had made it plain out of the evangelists, that that was no other but the kingdom of the Messiah.

It may be seasonable therefore, now, to add to those sermons we have formerly seen of St. Paul, (wherein he preached no other article of faith, but that "Jesus was the Messiah," the King, who, being risen from the dead, now reigneth, and shall more publicly manifest his kingdom, in judging the world at the last day) what farther is left upon record of his preaching — Acts xix. 8, at Ephesus, "Paul went into the synagogues, and spake boldly for the space of three months; disputing and persuading concerning the kingdom of God." And, Acts xx. 25, at Miletus he thus takes leave of the elders of Ephesus: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."— What this Preaching the kingdom of God was, he tells you, ver. 20, 21, "I have kept nothing back from you, which was profitable unto you; but have showed you, and have taught you publicly, and from house to house; testifying both to the Jews, and to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ."

Dry Creek, Ky. April 13, 1132.

Brethren B. W. Stone & J. T. Johnson—I have the great pleasure to inform you, that within the last five weeks I have baptised three persons, and the prospect for more embarking in the good cause of religion, is very flattering at several places where I preach in this county (Campbell Co.) I am truly well pleased to learn that the Christians and reformers in your section of country have united. This is as it should be. Oh! where

is the christian acknowledging the same one Lord, one Father, and one Baptism, who will not yield to the mild and loving prayer of our once humble, but now exalted Jesus, when he prayes that all christians or believers may be one as he and his Father are one! —for this reason that the world may believe that the Father has sent the Son. Jesus says, "By this shall all men know that you are my disciples if you have love one to another." Hence we see the great importance and necessity of all those who desire to see the cause and Kingdom of Jesus promoted, and built up, to unite and rally around the standard of King Emmanuel.

J. G. ELLIS.

May 17, 1832.

We have just received an encouraging letter from Brother Henry Montfort, of Eaton, Ohio. through this medium, we have a favorable account of the Bible cause in Cincinnati, Eaton, New Paris, and Oxford. The spirit of Christianity, which has been carried out in practice in and about Georgetown, has been attended with the most beneficial consequences. The results abroad are even more favorable, than we had anticipated. That our friends may rejoice with us, we make the following extracts: "The union spoken of in your country, rejoices (I think) the heart of every christian; and I beseech God it may universally prevail."—"For union my heart pants—for union we all pray—but union without love is not desirable. Oh! that Christians would be more engaged in cultivating love; for love is of God, and where love is, there is God, for God is love."

"A goodly number have submitted to baptism at New Paris within two months."—May the Lord help the efforts of Christians every where.

J. T. JOHNSON.

We have just received a new periodical, edited by Brother Badger, &c. and published in New York. We hail it as a most powerful auxiliary to the cause of Bible truth. The following extract from the first number (being the Editoral address) will enable the reader to appreciate the moral and intellectual worth of the Editors; and to anticipate the value of the work.

J. T. J.

On Lord's day (the 13th May) Brother F. Palmer had a meeting in this county, at Bethel, and received the good confession from five persons. On the same day Brother Davis and myself attended a very large and attentive audience, in this county, at sugar ridge Meeting House—and a lady came forward and made the good confession. Scarce a meeting passes without additions.

J. T. J.

COMMUNICATED.

DIED, at his residence in this county on the 23d ult., after a short but extremely painful illness, *Jas. M. Briscoe*, aged 56 years

He left a numerous and respectable family, and a large circle of acquaintances to lament his death. As a husband and father, he was beloved, and as a friend and neighbor he was respected.

His christian race was short but glorious; for he had but a few weeks previous to his death submitted to the requirements of the gospel, by being baptised into the name of the Lord Jesus Christ. After which he lived and rejoiced as a christian, and the hope of a blessed immortality was the sheet anchor of his soul during his illness, which he bore with a resignation becoming a follower of the meek and lowly Jesus. He died in the triumphs of faith, looking to and desiring to be with Jesus the captain of our salvation.

COMMUNICATED.

DIED, at his residence in Maury county, Tennessee, on Thursdy morning, May 17th between the hours of 12 and 1 o'clock, after an illness of 10 days, James Cathey, aged 45 years 6 months, and 17days.

In the character of the deceased there was a happy combination of those qualities that render man useful. As a citizen he was respected—as a neighbor esteemed—as a friend venerated and beloved. The breath of calumny never fixed a stain upon his moral character. This he carried through nearly half a century unimpeachable. As a husband the increasing affection of his amiable widow must speak his praise. She alone knew his worth. Her loss is irreparable. In the other relative duties of parent and master, he guided his family with a steady hand—yet so gentle as to bind them to his heart. The bursting of this tie only appeared to give pain in the hour of dissolution.

Being a member of the Christian Church here, he was active in bringing about a union between those who claimed no other creed but the word of God. He attained the name of a man in Christ. His life was examplary, and by his daily deportment evinced that he was a pilgrim waiting the promised inheritance.

Though he did not profess to be a teacher, yet his love to God and man, enabled him frequently to rise above his natural timidity, and point the listening congregation to Jesus as the sinner's hope. His views were clear in point of faith and obedience. He lived the christian, as well as spoke of christianity Religion was generally the topic of his conversation. Company of which he was a party, was generally benefitted by his conversation. The bereavement is sensibly felt. A beloved wife and children—a large connexion of relations and acquaintances, and the Church here will long feel, sensibly feel their loss.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

FOR THE CHRISTIAN MESSENGER.

NO. I.

How may a sinner obtain the remission of his sins, and assure himself of that great blessing?

This is a question of unspeakable importance. It is not, how may we obtain the pleasures, the honors, the riches of this world? Or how may we gain the reputation of poets, philosophers, sages or Heroes? All these questions, important as they are in the estimation of the world, dwindle into perfect insignificance, in comparison with the great question, How may I obtain the remission of my sins? How may I be saved? How may I be inducted into the kingdom of God on earth, and have a right to all its immunities and privileges? Ah! this is the question,—a question with which stand connected our highest interests. To this all important question then, I invite the serious and undivided attention to these numbers. Come, my friends, while the vain, and thoughtless world, are devising and executing their schemes, for securing the pleasures, the riches, and honors of this passing world;—while they are in chase of shadows and phantoms,—seizing on bubbles, which break in the grasp—all running in a race, in which *no one* obtains a prize—let us, O let us, turn aside from this *heartless*, *hopeless* course, where "all is vanity and vexation of spirit,"—turn our thoughts inwardly upon ourselves, and our eyes upward to the hills whence salvation comes, and enquire, how may we be saved? How may we obtain the favor of him, whose smile is life, and avoid His displeasure, whose frown is death?

Ah, my friends! who is the wise man in this world? Is it *he*, who gives his youthful days to dissipation and folly; who never inquires how the course he is taking, is to operate upon his health,

his property, and reputation;—who is forming habits, that wil work out his ruin; that are preparing him to be a nuisance to society? I say, is this the wise man? You answer—no. He is the veriest fool upon earth. But, you say, He is the wise man, who, in his youth, governs his passions, avoids bad company, contracts habits of truth, of honesty, and virtue; who, in all he says and does, looks forward to futurity, and reasons thus with himself: "I have a character to form, and sustain. This is the spring, / the seed time of life. In the coming season, the crop will b(gathered. If, therefore, I sow to the flesh, if I contract bad habits, I shall, in future life, reap a harvest of sorrow and wretchedness. I will, therefore, endeavor to pursue a correct, a virtuous and honorable course, that I may have the happiness of being respectable and respected." This is the wise man in this world. Very well.

If then, it is a correct principle, that in all our behaviour, we should have an eye to our future destiny, in this life, How much wiser is he; who reasons thus with himself? "I am not a mere animal. I have a soul, as well as a body: and it is this, which distinguishes me, as Lord of this world. It is this, principally, that constitutes *myself*: for it is the mind, that makes the man. I cannot believe that those boundless desires, those longings after immortality, which my Maker has implanted within me, were given me, *only* to make me wretched;—that he would give me such desires, and afford me no means of satisfying them. No,—I cannot believe this. I cannot think, that I have been introduced into this passing world, just to look abroad upon the works of God for a moment, capable as I am, of endless progression in improvement, to drop into the grave, and perish forever. No. I believe the testimony of God, that I shall live forever. That I was formed for *eternity* as well as *time*. That this is a state of trial—that *here*, we enter, but upon the very margin of our being—that short as is this life, yet, upon the character we form here, depends our eternal happiness, or misery. I will, therefore, endeavor to act, not only with an eye to my happiness here, but hereafter. My Heavenly Father, has placed me in a world perfectly adapted to my present constitution; and here has not only blessed me with all temporal good, but in his Son he has provided for me, and proposed to me, without money and without price, all spiritual blessings. I ought, therefore, and I will, by the help of God, arise and go to my Father. *This life is the seed time—and eternity the harvest time.* I will, therefore, sow to the spirit, that of the spirit I may reap life everlasting." This is the truly wise man.

Surely, then, the inquiry of every sinner should be, how may I be saved from my sins? How may I get into the Church, and have afforded me, all the means of working out my future salvation, with fear and trembling? But, reader, mark this;—the Scriptures speak of two salvations: the first is that deliverance from sin, which we receive when we reform our lives, and put

ourselves under the authority of Christ. This is referred to, in such Scriptures as the following:—"He that believeth and is baptized shall be saved." Mark 16, 16. Who *hath saved* us? 2, Tim. 1, 9. Not by works of righteousness which we have done, but according to his mercy he *saved* us: by the washing of regeneration, and renewing of the Holy Spirit." Tit. 3, 5. "For by grace are ye saved." Eph. 2, 8. "Thou shalt call his name Jesus; for he shall save his people from their sins." Mat. 1, 21. These, and many other passages of a like nature, represent the ancient christians, as a saved people. But there is a second salvation, which is that deliverance christians are to receive from the grave, and all the consequences of sin, when they shall be raised from the dead, and introduced into heaven. This is manifestly referred to, in such passages as these: "Work out your salvation with fear and trembling." "To them that look for him shall he appear the second time, without sin-offering, to salvation." 'We groan within ourselves, waiting for the adoption, to-wit., the redemption of our bodies.' We that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. "Now is our salvation nearer, that when we believed." These portions of Scripture, speak a language not to be misunderstood. They speak of a salvation, or deliverance yet to be effected for God's people, who had been saved from their sins,—who had obtained the first salvation. These portions, however, are but a drop from the ocean. Were we to mention all those parts of Scripture, which speak of the first, and second salvations, we should have to transcribe a large portion of the New Testament. But these must suffice.

As then, there are two different salvations, to be obtained, so it is reasonable to calculate, that the means by which they are to be obtained, will differ as widely as the ends in view. And such is the fact. If, therefore, I am asked, how an individual, who has put on Christ, may be saved with an everlasting salvation? The answer is very different, from what it would be, if asked, how a sinner may be saved from his sins? I would answer the first, in the language of Paul: "To them, who by patient continuance in well-doing, seek for glory, honor, immortality,—eternal life shall be rendered." Or in the language of Peter, "Beside this, giving all diligence, add to your faith, courage; to courage, knowledge, to knowledge, temperance; to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, charity. For so an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Let it be distinctly understood then, that we are not now about to inquire, How a christian may be saved, or introduced into the upper kingdom; but how a sinner may obtain salvation from his sins, or be introduced into the church, or kingdom of Christ, on earth.

Before we come to the direct testimony of the book upon this question, we will make some general remarks. Reasoning from the character of God, as developed in the Scriptures, and in his dealings with mankind, we are naturally led to this conclusion: That the answer to this important question, must be plain, and definite,—couched in language easily understood. The book, every where, represents the Almighty, as infinitely powerful, wise, benevolent and kind. He is merciful and gracious, keeping mercy for thousands, forgiving iniquity, transgression and sin. He is God and ready to forgive. He is love; and has no pleasure in the death of him that dieth. He is long suffering to reward, not willing that any should perish. The conclusion, therefore, is inevitable, that the way of salvation is plain,—that the conditions of pardon are definite, easy of comprehension, and of access.

There is no escaping this conclusion, without denying the wisdom, or benevolence of God. If then, we say, he has not made the terms of pardon, plain and simple, easy of access, and of comprehension, it must be owing to one of two causes, either, because he *could not*, or *would not*. To say he *could not*, is to deny his *wisdom*. To say he *would not*, is to deny his *benevolence*. To illustrate. Say, here is a Father. He has a number of prodigal children, who have left him, and are likely to perish in their folly. He expresses great regard and affection for them. Weeps over them. But always speaks indefinitely. Never makes any overtures to them, or if he does, veils them in mystery, so that his children cannot comprehend them, nor, consequently, co ply with them. What would you think of such a father as this? Why, say you, I should be tempted to think he had no love for his children—that he was a hypocrite. I would say to him, "Sir, if you feel all that regard, and concern for your children, which you express, why don't you tell them how they may be saved? Why don't you point out to them definitely, the terms upon which you will receive them into favor, and cancel all their sins"? Very well. Shall we, then, reflect upon the wisdom and benevolence of our Heavenly Father, by representing him, as manifesting great concern for the salvation of his creatures; and at the same time, proposing pardon to them upon terms, difficult of comprehension and of access? God forbid!

Believing, then, as we all do, in the infinite wisdom, and benevolence of our Heavenly Father, the conclusion to which we have arrived, in this stage of the argument, is, that the terms of pardon must be definite and easy of access.

We draw another argument, in favor of the definiteness of the terms of pardon as proposed in the Gospel, from the analogy of the Jewish and Christian dispensations, and the general character of the latter. By a reference to the 4th and 5th chapters of Lev. and the 30th chapter of Deut., as well as many other portions of the law, it is perfectly clear, that a sinner, under that dispensation, was at no loss to know, how he might obtain a pardon. He was required to come with his offering, and simply

comply with the demands of the law, in his case, and he was forgiven, and he knew it, because he had the pledge of the Law-giver the pledge of the government.

The argument then, is this. As the law was but a shadow of good things to come; and as the typical pardon was proposed upon terms plain and definite, so, (reasoning from the type to the anti-type,—from the shadow to the substance) the real pardon proposed in the Gospel, must be offered upon terms plain and easy. If not, the analogy fails. And, what is worse,—all our ideas of the superior light and glory of the Christian dispensation, are overturned by this notion. We have been taught by an Apostle, that the glory of the Jewish dispensation, has no glory, by reason of the transcendent glory of the Christian economy.—That the Gospel furnishes us, with all things that pertain to life and Godliness. That it commends itself to every man's conscience, in the sight of God—that its advocates from its definiteness, and clearness, are enabled to use great plainness of speech. That the Gospel, is the consummation of the wisdom and benevolence of God—that it is the consummation of all former dispensations—a better covenant established upon better promises. That, in one word, it is the last, and best effort of the Almighty to enlighten the understandings, and purify the hearts of men. All this we have been taught, and in all this we have rejoiced. But how can this be true, if the Gospel does not propose pardon upon terms, plain and definite? How can we use great plainness of speech, and commend ourselves to every man's conscience, in the sight of God, if when a sinner inquires, what shall I do to be saved? we cannot, as Moses did, point out to him plainly the conditions of pardon? The conclusion, then, from this argument, is, that as the Old Covenant proposed pardon upon conditions easily understood, and complied with,—so the New, and better Covenant, must propose salvation, upon terms easy of comprehension, and access. In our next, we shall come to the direct proof upon this question.

JOHN ROGERS.

P. S. *To the Editors of the "C. Palladium."*

Dear Brethren—I had almost finished the above No. before I saw, the first No. of the "C. Palladium."

I notice in that, from the pen of my much esteemed Bro. B. H. Miles, some remarks which I much regret. They are the following. Page 14, "Though the soul chilling doctrine of water baptism, for the remission of sins, had done much in unnerving the spiritual energies of the saints." On page 15, he speaks of 'water preaching.'

This sort of language we would expect to be used against us by our enemies, but coming from a brother, it wounds us. What! Bro. Miles, is the doctrine of Peter a soul chilling doctrine?

But our design, in this little notice, is to request from Brother Miles, a free, candid, and Christian investigation of this doctrine of "water baptism, for the remission of sins." If we are wrong,

we wish to be put right, and if we are right, we want our brethren to know it. Truth has nothing to fear from investigation: Come then, Bro. Miles, let us enter into a friendly correspondence upon this subject. We have nothing to fear, but sin. We have no human creed to bind us. We are open to conviction. We have renounced all Protestant Popery.

We know, our liability to err. We desire to know the truth that we may be made free by it. We are well aware, that we always make an excellent exchange, when we give up error, for truth. Under the influence of these principles, then, let us enter into this investigation, and show our brethren, in the North-east, and South-west, how calmly, candidly and kindly, christians, can conduct their controversies.

We ask you to give our Nos. a place in the "Palladium' and the Editors of the Messenger promise, in return, to publish all you have to say, in opposition, in their periodical. And thus, by presenting both sides of the question, the people will be able to form a judgment. Send the 'C. Palladium' to me, in Carlisle, Kentucky. Yours, J. ROGERS.

TO THE PUBLIC TEACHERS WHO ARE CALLED CHRISTIANS.

Dear Brethren—Our course, for many years has been obstinately and bitterly opposed, by hosts of skillful opponents—thro' much tribulation we have thus far advanced—nor do we yet see an end to it—nor need we vainly hope for an end, till the meek and humble spirit of Jesus prevail, or death remove us hence. We look back with a mournful pleasure upon the years gone by; years that have rolled into the ocean of eternity, and borne down their stream, loads of our sorrow—yet sorrows, like waves, succeed, and beat upon us. We need patience, that after we have done the will of God, we may inherit the promise. I have arrived at that period of life, when the mind more calmly adjudicates upon our former acts. Of these I view many with entire approbation, and others, with disapprobation and shame. Of the former class, are that untiring zeal in the cause of truth—that sacrifice of ease, wealth, and reputation, in order to promote it—that tender concern for the immortal interests of our fellow creatures—that longing desire, and cordial endeavor to have restored the glory of Zion—that spirit of love, peace and unity, so powerfully urged by our public teachers—that universal and warm recommendation of the faith of our Lord Jesus Christ, as the sure guide and directory to heaven; and that Christian forbearance with brethren, whose opinions differed from ours. Of these I think and speak with pleasure and approbation, and anticipate the approbation of our judge in the last day. Of the latter class of our acts, which I disapprove, I will name the following:

At the commencement of our struggle for Christian liberty, we acted on the defensive—our weapons were those afforded us by the Bible. These, in the spirit of humility and unceasing prayer,

we wielded to good effect against the combined, the mighty and innumerable forces of opponents. Our only hope, confidence and strength, was the Lord. In this humble war against such fearful odds, we firmly stood, gained ground, and prevailed beyond all calculation—public opinion was in our favor, and multitudes crowded to the standard of truth and liberty. Here, pride, that busy sin, imperceptibly began to inflate us on account of our successes; and what might have been our end, had not the scourge of Shakerism been inflicted, God only knows. This was a bitter, but a humiliating pill; and though an evil, yet overruled for our salvation. Again we rallied our broken, and discouraged forces; again renewed our fervent applications to God for help, and humbled ourselves at his feet—again he heard and restored us—and again his truth was attended to by many, and received in the love of it.

Here is another error into which we fell. Rescued from the destructive snares of Shakerism, some of our brethren wished to make a stand, and to set up a formulary of doctrine, which should speak, 'Hitherto thou mayest come, but no farther.'—This was thought necessary to guard us against similar evils to those just before experienced. Confidence in the Bible to effect this, was considerably lost. This plan was warmly and successfully opposed by a large majority, who were determined to stand or fall with the Bible alone. The minority withdrew from us, and united with the different sects around us, and soon, very soon drank deeply into their spirit, and became our bitter opposers.

Now, it was confidently predicted, that we must fall. The pride and boast of party were against them. Their overcharged artillery levelled at us, burst on themselves to their great injury, but none to us. Here again we erred; we substituted offensive, instead of defensive war, & attacked our opposers in their strongly entrenched speculations and opinions. In this, we appeared to succeed; and the judgement of multitudes was, that our opinions were more correct. In this offensive warfare we gained popularity, but lost much of humility, and fervent piety. The loss infinitely exceeded the gain. This was seen, felt and deplored. We had zeal, but it was too much to increase our numbers, and to disseminate and confirm our opinions.—For a world in ruins there were comparatively few tears, few sighs, and but feeble exertions—sectarians were proscribed by some, not in the spirit of meekness and love, but with a bitterness unbecoming an humble Christian.—Many seemed to glory in the flesh, I mean, in having many persons of influence and wealth to join our ranks. Here, truly have we erred and gone astray. These acts I disapprove, and am ashamed of them.

Dear Brethren; Let us examine ourselves, whether we be in the faith.—If we have erred, let us retrace our steps, and return into the King's highway; from which we may have been decoyed by pursuing the fugitive opinions and speculations of men—Let us cease to speculate on the doctrine of Christ, and learn his sim-

plicity. Let us confine ourselves to the language of the Bible as much as possible. Speculations are unprofitable, and injurious to the growth of vital piety; and stand in the way of Christian Union. Whenever we rejoice in the increase of our numbers, more than in their reformation from sin, and their increase in holiness and piety, we ought immediately to take the conviction of being wrong, and not to rest till, by the grace of God, the evil be corrected.

Till the Church of Christ become so holy, as in Apostolic times, "that of the rest durst no man join himself to them," the truth will not have that universal good effect in converting the world. O, Lord revive us! Amen.

B. W. STONE, Editor.

NO. II.

LETTER TO J. L. WILSON, D. D.

Dear Sir—Having in my first letter to you, noticed some serious charges against us, I proceed to your 2d and 3d Nos., in which you particularly attend to the doctrine taught, rather denied, by us 30 years ago. You say, "The first material error advanced by the New Lights, (so you call us) was the denial of the covenant made with Adam." Permit me to transcribe a part of my second Letter to Doctor J. P. Campbell, who made the same charge in his strictures on my first essay on atonement, printed in 1805.

"SIR—I find in the very first sentence of your strictures, you have made an egregious mistake. You say "Mr. Stone denies, very positively, the existence of any covenant made with Adam." No sir, I do not. My words are these, "I can find no mention of such a covenant in the Bible." p. 4. Surely you must know, that the words *any* and *such* have a different meaning. When I said I could find no mention in the Bible of *such* a covenant; I referred to that just before quoted from the Confession of Faith, in these words, "God entered into a covenant with Adam, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it. This covenant was the moral law." Con. Fa. chap. 7, sec. 5, chap. 19, sec. 1, 2, Lar. Cat. Ques. 20. Of *such* a covenant as this, I have not yet found any mention in the Bible, even by all your help. But is this denying, *very positively*, the existence of *any* covenant made with Adam?"

"I said, p. 5, that *such* a covenant had no foundation in Scripture. You produce "some very pointed Scripture as you suppose," to prove the contrary. Let us hear them. Gen. ii. 17, "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

"Let us compare this with that stated in your Confession. In *that*, not only Adam was bound, but his posterity also. But there

is no mention of this in Gen. ii. 17. In *that* Adam and his posterity were bound to personal, entire, exact and perpetual obedience; but there is no mention of this in Gen. ii. 17. Besides, if in this covenant, *personal* obedience was required of all Adam's posterity, where was the propriety of Adam being the federal head or representative in covenant? The standing or falling of those whom he represented, depended not on their own *personal* obedience, but on that of Adam their representative. If the posterity were bound by this covenant to *personal* obedience, and life was promised to this obedience, and death threatened to disobedience; then it follows that each were bound singly, and stood or fell singly; so that their standing or falling depended not on the obedience or disobedience of Adam. Therefore, on the principles of the covenant, stated in your Confession, Adam was not a representative of his posterity. What then becomes of the doctrine of imputed sin?

"Again the Confession states that this covenant was the moral law; but that in Gen. ii. 17, is called by the same Confession, *a special command*, and not the moral law. Lar. Cat. Ques. 92. The fathers have since called it "a positive precept, founded on the sovereign will of God." Syn. Cat. Cov. W. or. Q. 15. Again the Confession states that life was promised to the fulfilling of this covenant; but there is no such promise to that in Gen. ii. 17. For there is no propriety in such a promise, seeing Adam already had life, even divine life in him.

"You have (Mr. C.) some more *very pointed* Scriptures to prove that such a covenant, as stated in your confession, was made with Adam and his posterity. Gal. iii. 12; Rom. x 5; Gal. iii. x; Exod. xxxiv. 27, 28, &c. Is it possible Mr. C. that you have mistaken Moses and Israel for Adam and his posterity? The covenant these texts prove, was that made with Moses and Israel on Mount Sinai. But you are not alone in this. Your Confession has taught you that the covenant made with Adam and his posterity in him, was the moral law. If so, then it follows, that Adam was a sinner when this law or covenant was made with him; for says Paul, *The law entered that the offence might abound.* Rom. v. 20. *The law was added because of transgression.* Gal iii. 19. *The law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners.* i. Timothy, 1, 9. (Deut. 5, 2, 3. "The Lord our God made a covenant with us in Horeb The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. Moses, therefore, did not believe that this law or covenant had been made with Adam; and as Paul denies it also, shall we in the face of such authority receive the contrary doctrine." We dare not do it, lest we be found adding to the word of God.

"You Mr. C. have some more *very pointed* Scriptures to prove *such* a covenant as that in the Confession. Rom. v. 12–21; 1 Cor. xv. 21–48. From these you conclude that "Adam was undeniably a representative in covenant, because he was the figure of

him that was to come, and because Christ is denominated the last Adam." p. 9. Had you proved that Christ, the last Adam, was a representative in covenant, as you understand it, your conclusion would be fair; but this you have not done—this you cannot do. Therefore, it is not undeniably certain that Adam was the representative of his seed.

"To elucidate the subject of representation, I will here state a familiar case.—Suppose the Government of the United States of America, appoint a person to transact important business for them in the Court of Britain. This person is their representative. In him is centered all the power of America. All America is in him. He is equal to all America. When he acts or suffers in this character, all America is considered as acting and suffering in him. If he be received and honored, all America is considered as acting and suffering in him. If he be received and honored, all America is considered as received and honored. But if he be rejected and dishonored, all America is considered as rejected and dishonored. If he does the business for which he was appointed, it is considered as done by all America. In this sense was Christ a representative from God to our world. He was sent from heaven, not to do his own will, but the will of him that sent him. He was equal to the Father, in his official capacity * * *. He that honored or dishonored him, honored or dishonored him that sent him. When he was rejected, the Father was considered as rejected.

"The difference between our views of Christ, as representative, is this: You believe he was the representative of the elect or of man, and acted in their stead; so that whatever he did and suffered is considered as done and suffered by them. My view is, that Christ was the representative of the Father, and acted towards us in his room and stead: so that whatever he did and suffered in that character, is considered as done and suffered by the Father. For the very words and works, which Christ spake and did, he says were the Father's. *For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.* John xii. 49. *The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.* John xiv. 10. In allusion to the same thing, he is called Messiah, and the Messenger of the covenant. Mal. iii. 1."

Thus we wrote 27 years ago; Yet you still advocate the doctrine of your Confession concerning the covenant made with Adam, when you certainly know that a covenant with Adam is not once named in the Bible.

You also charge us with teaching this error, "That the guilt of Adam's first sin was not imputed to his posterity." Such language is not in the Bible. If any of us ever taught this publicly or privately, time has erased the remembrance of it from my mind. Yet I have no doubt that our ideas on this doctrine very materially differed from those in your Confession of Faith, and

which you have received. By the guilt of Adam's first sin, you understand liability to punishments.— These punishments, as stated in your Confession, (Lar. Cat., Ques. 28 and 29) "are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes; and all other evils that befal us in our bodies, estates, relations, and employments; together with death itself." These are the punishments of Adam's first sin in this world.—The punishments of this sin in the world to come, "are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission in hell fire forever." My dear sir, did we not well in denying this doctrine? Can any unsophisticated mind receive it with the Bible in his hand? Do sir, look at the Scriptures brought as proof in your confession, and you will plainly see that they teach no such doctrines. A few examples, Rom. 1, 28. "God gave them (the Gentiles) over to a reprobate mind to do those things which are not convenient." Let us hear Paul's reason why God thus punished them with a reprobate mind. The reason he gives is contained in the same verse: "Because they did not like to retain God in their knowledge"—Not as your Confession states it, Because of Adam's first sin! Again—your confession states that *strong delusions*, are a punishment of Adam's first sin, and adduce 2 Thes. 2, 11, as proof, "And for this cause God shall send them strong delusion, that they should believe a lie.;' For what cause was this *punishment* brought upon them? Was it for Adam's first sin? No: but, "because they received not the love of the truth that they might be saved." We receive Paul's testimony as good.

Again—Rom. 1, 26. "For this cause God gave them up unto vile affections." For what cause? Because of Adam's first sin? No; but, as the Apostle plainly speaks, because "they changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

Again: Deut. 28, 14, to end. "If thou wilt not hearken unto the Lord thy God, all these curses shall come upon thee: Cursed shalt thou be in the city, &c·" Something like dishonesty is seen in the makers of your Confession, in omitting to quote this text fairly. They have omitted the essential part, which if added would have plainly shewn that it had not the most distant reference to Adam's first sin, or covenant. I will quote it as it is in the Bible, and italicise their omission. "If thou wilt not hearken to the voice of the Lord thy God, *to observe to do all his commandments and his statues, which I command thee this day*; that all these curses shall come upon thee."

Again: The framers of your Confession state the punishments of Adam's first sin on his posterity to be, "everlasting separation from the comfortable presence of God, and most grievious torments in soul and body, without intermission, in hell fire forever." We will now attend to the proofs of this horrid doctrine

which involves unoffending infants, as well as hardened sinners, in such punishments! They are stated in the Confession, Lar. Cat. Ques. 29, as follows:—

2 Thes. 1, 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." For what cause shall this punishment come upon them? Is it because of Adam's first sin? Not a hint of this. Is this punishment to fall upon unoffending, dying infants? No, No; but on them, who know not God and obey not the Gospel of our Lord Jesus Christ, as the preceeding verse declares. Adam in innocency could not commit the sin of disobedience to the Gospel of Jesus Christ, for it was not then published nor known.

They next introduce, Mark 9, 43, 44: Luke 16, 24–26. In all these texts there is not a hint of Adam's first sin, or punishments for it. Do, sir, read them, and you will confess this to be true.

Again: Rev. 14, 11. "And the smoke of their torment ascendeth up forever and ever." Is this punishment for Adam's first sin? No: It is for the sin of worshipping the beast!

Again: Matt. 25 41, 46. "Then shall he say unto them on the left hand, "Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels." These shall go away into everlasting punishment; but the righteous into life eternal." Why are these cursed with such a punishment? Is it for Adam's first sin? No: The reason is plainly given by the Saviour; Because, or "for I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, &c."

The last text introduced in proof of this horrid doctrine, is John 3, 36. "He that believing on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Why does the wrath of God abide on him? Is it because of Adam's first sin? No; for in the same chapter, v. 18, the reason is given.—"He that believeth on him, is not condemned; but he that believeth not is condemned already, *because* he has not believed in the name of the only begotten Son of God."

It is my opinion that all the skill and sophistry of man, can never prove this doctrine by the Bible. The attempts of the great and learned have completely failed, and must fail to do it before this enlightened age.

We have never denied the doctrine of Adam's sin as stated by the Apostle Paul. Rom. 5, 12–end. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." You, sir, I know to be a man of learning: I therefore submit to you a few critical remarks on this text. To all, it is evident, that this translation contradicts the whole argument of the Apostle in that chapter. He is proving that death came upon all men on account of the one transgression of Adam and not on account of their own transgressions. But this translation of the text states the reason, why all die, to be, *for that*, or because all have sinned.—The

translators themselves were in doubt; therefore, in the margit they have translated *eph' ho*, not *for that*, but *in whom*, as referring to Adam, as in whom all have sinned. You are well persuaded, that Paul was too learned to make such a blunder in grammar. The relative *ho* must refer to the latter antecedent in the text, which is *thanatos*, death; and the preposition *epi*, you know has commonly the sense of, *on account of*. We should then read it thus, As by one man sin entered into the world, and death by sin; so death passed upon all men, on account of which all have sinned.—That we all suffer pain, labor, sickness, and death, on account of Adam's first sin, is an undoubted doctrine of revelation; and that by this derangement or depravity of the body, the mind is led to sin, I have no doubt. But speculation on this point I have no inclination to indulge, because it is unprofitable.

B. W. STONE.

TO BE CONTINUED.

THE CHRISTIAN EXPOSITOR.

1. Cor. 7, 23. "YE ARE BOUGHT WITH A PRICE."

This, and similar expressions have perplexed the minds of many young converts, who are reading the Bible, in order to understand it for themselves. It is frequently proposed to me for exposition.

The terms *bought*, *purchased*, *redeemed*, *and ransomed*, are frequently applied to what Christ has done and suffered for us in the Holy Scriptures: as 1 Cor. 7, 23, "Ye are *bought* with a price." 2 Pet. 2, 1. "Denying the Lord that *bought* them." Acts 20, 28. "Feed the Church of the Lord, which he hath *purchased* with his own blood." Tit. 2, 14. "Who gave himself for us, that he might *redeem* us from all iniquity." Also, 1 Pet. 1, 18. Eph. 1, 17. Coll. 1, 14. Rom. 8, 23. Gal. 3, 13. Hos. 13, 14. Matt. 20, 28. "The son of man came to give his life a *ransom* for many." Also, 1 Tim. 2, 6.

Many have taken these terms in their literal import. They have represented Christ as the purchaser—man the being purchased—the blood of Christ the price given—but from whom the purchase was made they have differed. Some of the most influential Fathers believed that Christ purchased them from the Devil. Origen says, "If we are bought with a price, as Paul affirms, we must have been bought from some person whose slaves we were, who also demanded what price he pleased, that he might dismiss from his power, those which he held. For to him we had been given over for our sins. Wherefore, he demanded the blood of Christ, as the price of our redemption." Ambrose says, "We were pledged to a bad creditor, for sin. Christ came and offered his blood for us." Austin says, "The blood of Christ is given as a price, and yet the Devil having received it, is not enriched but bound by it, that we might be delivered from his bonds." Doc. Pries. His. Cor.

Flavel represents Christ as making the purchase from the Fa-

ther, or from his justice. He says, "The persons transacting and dealing together in this covenant are indeed great persons, God the Father, and God the Son; the former as a *creditor* the latter as *surety*. The Father stands upon satisfaction, the Son engages to give it. My Son, says the Father, when driving this bargain with Christ, here be a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice. Justice demands satisfaction from them, or will satisfy itself in the eternal ruin of them. The Son replies, Lord, bring in all thy bills that there may be no after reckonings with them.—Upon me, my Father, upon me, be all their debt—though it impoverish all my riches (for so indeed it did. 2 Cor. 8, 9. "Though he was rich yet for our sakes he became poor," &c.) Flav. Serm's. Vol. I, Serm. 3. This, in my opinion, is the common or orthodox idea, though reluctantly admitted by the orthodox when presented naked as the honest Flavel has done. But neither of these views can be admitted by the adept in Biblical Theology. The notion, that Christ made the purchase literally from the Devil, is too glaringly absurd to need refutation; the latter opinion, that he made the purchase from God, or from his justice, not only wants the sanction of Scripture, but is directly contrary to it. The Scriptures always represent the Father as *freely* giving mankind to the Son that he might redeem them from all iniquity—from all their enemies—from death and Hades: therefore, if freely given, they were not literally bought. The Scriptures say, He (Christ) *hath redeemed us to*, or *for God*, not *from him*. Rev. 5. 9. Had God, the Father sold them, his property in them must have ceased; yet they are represented as his, bought by himself, therefore are they under obligations to glorify him in their souls, bodies, and spirits, which are *his*. 1 Cor. 6. 20.

The notion that Christ *bought* them from justice is too monstrous to be admitted. It would at once prevent the redeemed from ascribing their salvation or redemption to the undivided God. Could they ascribe salvation to justice, if justice had no hand in accomplishing it? Or could they ascribe salvation to the whole, undivided God, if his justice were not actively engaged in promoting or effecting it? God reconciles sinners to himself by Jesus Christ. 2 Cor. 5, 18, 19.—Surely the undivided God was engaged, therefore his justice could not be excluded from the work. Man was God's own property—man's fall did not dissolve God's right in him—Satan deceived and seduced him from his God, is it not an act of justice, as well as of mercy for God to claim and deliver his own from the power of Satan? Who would dare to say, it would be an act of injustice?

The Bible teaches me that these expressions, *bought*, *purchased*, *redeemed* and *ransomed*, when applied to what Christ has done for sinners, must be taken metaphorically. Thus, God is often said to *sell* his people, when nothing more is intended, than that he suffered their enemies to prevail over them, and to bring them into distress and bondage. "And the anger of the Lord waxed

hot against Israel, and he *sold* them into the hands of his enemies round about." Judges 2, 14, 3, 8. 4, 2, 9. 10, 7. 1 Sam. 12, 9. Deut. 32, 30. ps. 44, 12.

When the Lord delivered these people thus sold, he is said to *buy*, *purchase*, and *redeem* them. Exod: 15, 16. "Fear and dread shall fall upon them—till thy people pass over, till the people pass over, which thou hast *purchased*." Deut. 32, 6. "Do you thus requite the Lord? O, foolish people and unwise? Is not he thy Father that has *bought* thee." ps: 74, 2. "Remember thy congregation, which thou hast purchased of old." Deut. 7, 8. The Lord hath *redeemed* you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. 9, 26, 24, 18 Exod. 6, 6, 15. 2 Sam. 7, 23, &c. These expressions *bought*, *purchased*, &c., mentioned in the preceding texts, are not to be taken *literally*, as if God had given a stipulated price to the oppressors of his people; but *figuratively*, and mean no more than *deliverance* or *salvation* from their enemies. So Moses explains them. Exod. 3, 7, 8. 14, 3. 18, 10. 4, 23, &c.—So the Prophets understood them. Isai. 50, 2. Jer. 15, 20. Mich. 4, 10. So did Stephen and Paul. Acts 7. 25. 34, 35. Rom. 11, 26, comp. Isai. 59, 20. So do we in common language. Thus, we say that our liberty from British tyranny was *purchased* by the *blood* of our fathers. We do not mean that our fathers gave their blood as a stipulated price to Britain for our liberty. Thus we must understand. Rev. 3, 18, "I counsel thee to *buy* of me gold tried in the fire,"—and Isai. 55, 1, "*Buy* wine and milk, without money, and without price." &c.

To be *bought* with a price, then simply means salvation or redemption from sin and death, by the death and resurrection of Jesus Christ. But this salvation from sin by his blood shall never be experienced until we believe and obey the Gospel.

B. W. STONE, Editor.

Professor Stuart's Commentary on Hebrews, 2, 8. "But unto the Son he saith, Thy throne, O God, is forever, &c."

"Does the word *God* here denote the *divine*, or the *kingly* nature of the condition of the Messiah? Most interpreters, who admit the doctrine of the Saviour's divine nature, contend for the first of these senses; as I have myself once done, in a former publication. But further examination has led me to believe that there are grounds to doubt of such an application of the word *God* in this passage. The king here called *God*, has for himself *a God; thy God* hath annointed *thee*.' The same king has *associates*, i. e. others who in some respects are in a similar condition or office. As *divine*, who are *associates* with the Saviour? Besides, his equity, his government, his state, as described in Ps. xlv., are all such as belong to the *king Messiah*. Now as *Elohim*, *God*, is a title sometimes given to kings or magistrates, as one may see in Ps. lxxxii. 1, 6, compare John x. 35,—although no one individual king or magistrate is ever called simply Elohim,

may not this title be applied, in a sense altogether peculiar and pre-eminent, to the Messiah as king; designating his great superiority over all other kings, and distinguishing him, as *sitting at the right hand of God*, as king of kings, and Lord of Lords."

[Ezekiel xxvi. 7. may be quoted to show that the title king of kings is not appropriated exclusively to God: "For thus saith the Lord God, Behold, I will bring upon Tyrus, Nebuchadrezzar, king of Babylon, a king of kings," &c.]—*Unita. Monitor.*

QUERY BY J. McGILLIARD OF OHIO.

When does God forgive sin?—When the sinner gives up *his* whole heart? or after he is aptized?

ANSWER.

In order to avoid confusion, we will inquire, 1st. What is sin? 2d. What is forgiveness? 3d. Who is the person that forgives? 4th. Who are forgiven? 5th. When are they forgiven?

1st. What is sin? The Apostle John says, "Sin is the transgression of the law." 1 John 3, 4. The law is transgressed with knowledge, or in ignorance.—The first, called wilful, renders the transgressor liable to punishment, but the latter, called a sin of ignorance, does not. The first argues depravity—for the person knows what is right and what is wrong; yet choses the wrong.—The second does not argue such depravity; for the best and holiest may through ignorance transgress, and be innocent.

2d. What is forgiveness? Every moral or wilful sin involves two ideas; i. e., the principle, and the punishment. A man may have a murderous principle or disposition, and with this disposition actually kill his neighbor—the law is transgressed—he is condemned to death—the Governor forgives him. In this forgiveness, the punishment is removed only—this forgiveness does not extend to the removing of the disposition to commit murder again. Such is the forgiveness of men. Forgiveness with God is a little different. Here stands a wilful sinner—he is a transgressor of the Divine Law—he is condemned to everlasting misery and punishment—But God, the great Governor of the Universe, has the attribute of forgiveness in his nature, yet cannot forgive the impenitent. The poor transgressor must repent, or die—he must repent, or never be forgiven. On this principle God acts to the fallen world—from this principle he will not—he cannot depart.—This truth is every where declared in the Gospel.—The person, whom God forgives, has not only the punishment of his sin removed; but has also the very disposition to commit sin removed.—He has repented; his disposition or will to commit sin is changed—he hates sin—he turns from it—he is reformed in heart and life.—Divine forgiveness then always implies a change of heart, as well as the removal, or acquittal from punishment.

Under the law forgiveness was immediately connected with sacrifice—"And he shall do with the bullock, as he did with the bullock for a sin offering, so shall he do with this: and the Priest

shall make an atonement (or reconciliation) for them, and it shall be forgiven them." This is the common language of the law.

These works of death, or "dead works"—or these sacrifices of beasts, were the foundation of repentance, (for by them was the remembrance of sin excited). The worshippers looked upon their sacrifices—they repented, or were reconciled, and then forgiven. So under the Gospel, forgiveness is connected with the sacrifice of Christ. "They shall look on him whom they have pierced and mourn." Thus mourned the Jews on Pentecost; when they looked on Jesus, whom they had slain, now held up by Peter to their view, they mourned—they repented—were baptized—and forgiven.

That we may see the close connexion between forgiveness and sacrifice, I would observe, that the Hebrew word *nasa*, when joined with sin or iniquity, is often rendered, "to bear sin, or iniquity—to take or bear away sin—and to forgive sin."—How was a sinner under the law to bear his sin? By sacrifice. When he offered an acceptable sacrifice his iniquity was borne away; taken away, or forgiven. The same observation might be made with respect to the Greek word *aphesis*, as signifying forgiveness, remission, pardon—taking away, &c. The Lamb under the law took away legal defilements.—The Lamb of God taketh away the sin of the world; when by faith in him we are led to mourn, repent and obey, we are forgiven. On this subject I refer to my address, 2d. Edit., where it is plainly and fully treated.

3d. Who forgives? I answer in Paul's language.—As God, for Christ's sake. hath forgiven you: Eph. 4, 22. Or as God (*en Christo*) by, or in Christ, hath forgiven you. The same expression, in the same relation, frequently occurs, as 2 Cor. 5, 18. "All things are of God, who hath reconciled us to himself *en Christo*, by or in Christ—and v. 19: God was *en Christo*, in Christ reconciling the world unto himself, &c." It would be extremely awkward to read in these verses, for *Christ's sake*. But as the Father has given to the Son all power in Heaven and on earth, even power to forgive sin, we may therefore say that the Lord Jesus forgives sin; "For he is exalted to be a Prince and a Saviour to give repentance unto Israel, and the forgiveness of sins."

4th. Who are forgiven? This I have already answered. The believing, repenting, obedient soul, that submits to be immersed in the name of Jesus This we observe is God's revealed plan of forgiveness; yet I dare not confine his grace of forgiving to those only who are immersed? God's revealed plan under the law was to forgive by sacrifice; for "without shedding of blood was no remission" Yet we know from the Holy Scriptures that many were forgiven without it. So God's plan under the Gospel is to forgive thro' faith in Christ crucified with repentance, and immersion; yet he may forgive without immersion, such as neglect it through ignorance. But should any know it to be his duty to be immersed, and neglect it, to him it is sin; he cannot receive, remission or forgiveness.

Obj. I thought you made immersion and regeneration the same thing?

Ans. Regeneration, as defined by the *orthodox*, as meaning a change of heart, we confess, precedes baptism, and must precede it, before baptism will be accepted of God. But regeneration, as defined a change of *state*, follows baptism; for by Baptism, we who were not united with his body, become one with his body; we who were in the kingdom of darkness, are translated into the kingdom of God's dear Son.

5. When are they forgiven? Whenever they believe, repent, and are immersed in the name of the Lord Jesus? Acts 2, 38. This none can deny. They may say, at some other time than this, they are forgiven. It may be so; yet proof is hard to be obtained—proof direct—I mean; proof from the Holy Scriptures. It is easier to cavil and object, than to prove. To God's commands let all submit. B. W. STONE, Editor.

ATONEMENT.

The Christian world has long remained inactive, lulled to sleep by the syren song of orthodoxy falsely so called. A few in every age have been awake to see the truth of God covered from common view, by the rubbish of human inventions, traditions, fables and commandments of men. These few have lifted their voice to rouse the world from their slumbers; but their voice has been stilled by the deathly sword, or burning faggot: or awed into silence by threats and terror; or sunk by discouragement, and hopelese prospects of effecting the desired object. Yet in spite of opposition ever since the reformation by Luther and his associates, the rubbish has been gradually cleared away, and the truth gradually rescued, and shinning brighter and brighter in the world; multitudes, long bound by human creeds, are hailing with transport the heart cheering light, and, their fetters being partially broken, they are flowing to Zion's light, as pigeons to their roost. Yet are there many doctrines of men, so long undisputed—so long sanctioned by the Christian world, and so universally received, that many, who would be free. retain them either *in toto*, or in part. These admitted, are as clouds between them and the light, and subject the mind to partial darkness and perplexity, and prevent that harmony, which must exist among Christians. Among these injurious doctrines of men, that of the atonement, as long and zealously taught by them, stands pre-emiment; it is in fact the fundamental of their various systems; however discordant, they rest upon this foundation. We deem it of the utmost importance that on this point the world should be rightly informed. We have labored for more than a quarter of a century to rouse the christian world to examine it—but few have done it with an unsophisticated, and honest mind; but as multitudes are now inquiring after the truth—*the good old way*, I beg leave to bring to their view the doctrine of atonement as taught in the Holy Scriptures, and as written and proclaimed by some of us many years ago.

"We explain the word *Atonement*, as signifying *reconciliation;* and for our authority we have plain Scripture—the opinion of the translators of the New Testament—the etymology of the word; and the acknowledgement of our opposers. That we have the authority of Scripture, see Lev. 16, 18, 20. 'And he shall go out unto the altar, that is before the Lord, and make an *atonement* for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about—and when he hath made an end of *reconciling* the holy place and the tabernacle of the congregation, and the altar, &c.'—Lev. 6, 30, and 3, 15. &c. That we have the authority of our translators, see Rom. 5, 10, 11. In the 10 v. they translate the Greek word *reconciled;* and in 11 v. they translate the same word in another form, *atonement.* That learned body believed that atonement and reconciliation meant the same thing.* This is the only text in the New Testament where the word *atonement* is mentioned; and it is evident, that in this place it cannot mean *satisfaction.* If it does, then it follows that *we receive the satisfaction*, and not God, law, nor justice.

'We have also for authority the etymology of the word. Lexicographers derive the word *atone* from the two words *at* and *one* (See Johnson & Bailey, & J. Brown of Haddington, on the word *atone.*) To be *at-one* signifies to be reconciled.—Acts 7. 26. "And the next day he shewed himself to them as they strove, and would have set them *at one;* that is, he would have reconciled them."—1 Macc. 1, 5.

'Before I enter fully upon the doctrine of atonement, I will state a few propositions, by which we may see the true application of the doctrine.

'1. That there does exist a close and sweet union between God and all holy beings.

'2. That there did exist a close, political union between God and Israel, while they were politically holy.

'3. That nothing but sin and uncleanness ever broke this union between God and his creatures;—"Your iniquities have separated between you and your God"—Isai. 59, 2.

'4. That whatever destroys the separation between God and his creatures, restores the union.

'5. The blood of victims or beasts destroyed the political separation between God and Israel under the Old Testament, and restored the political union between them.

'6. The blood of Christ destroys the moral separation between God and believers, and restores the union between them.

'7. God's holy nature cannot be in union with man's unholy nature—2 Cor. 6, 14. 16. But when man, by faith in the blood of Christ, is sanctified, cleaned, or washed from sin, then, and not till then, are God and man united, reconciled or *at-one.*

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*So, frequently, they translate the Hebrew word *keper*, *reconciliation*, which word is generally rendered atonement.

'8. The atonement, reconciliation or union, whether moral, political or ceremonial, never took place before the person or thing defiled was cleansed or sanctified.

'The application of atonement appears to me to be this:—Between the Holy God and his holy creature Adam, existed a close and sweet union. But Adam sinned, and then the union was broken—sin separated between him and his God—God said "The man is become as one *from us*."* God still loved and pitied our world under the reign of sin and death—miserable they are, and must forever be, while cut off from him the fountain of bliss. They must be again united to God, or be forever wretched. To restore this union or atonement or reconciliation between God and man, was Jesus appointed and sent by the Father. To effect this atonement, reconciliation or union, Jesus lived, suffered, died and rose again. This is the means appointed in infinite wisdom, and love, through which we receive the atonement or reconciliation to God. But this means will never become effectual, until believed in and acted upon by the sinner. Then, and not till then, is he cleansed, washed, purged, sanctified, reconciled, and *one* with God.

'These precious truths were taught typically, before Jesus came into the world, by the Mosaic Economy. God and Israel were politically united, while Israel were politically holy or ceremonially clean—but when Israel became unclean, this political union was broken—they were separated from God, and his tabernacle. To restore this union, atonement or reconcilation, God appointed that a beast should be sacrificed—This was a typical representation of Christ and his death or sacrifice. By the blood of this victim the unclean was cleansed, sanctified, purged, reconciled, or restored to union with God. These are the outlines of the law and of the Gospel.

B. W. STONE, Editor.

TO BE CONTINUED.

CORRESPONDENCE.

Philadelphia, May 17, 1832.—The following is an outline of Dr. Beman's sermon at the opening of the General Assembly.

Acts xix 20.—*So mightily grew the word of God and prevailed.* The success of the gospel in primitive times was amazing. Three thousand at one time, five thousand at another, and a great number of the priests were obedient to the faith. The gospel was then clothed with peculiar power. The effects produced were entirely disproportioned to the apparent causes which produced them. The successors of the first preachers have not been equally successful. Hence the inefficacy of modern preaching is a legitimate subject of inquiry. No doubt the reasons of failure are many. We can only now fix on a few particulars.

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* So the original properly reads. Comp. Gen. 3, 22, w 2, 10, 22, 23.

1. The success of the first preachers under the New Testament dispensation cannot be attributed to any moral predisposition among men to embrace the Gospel. Sometimes the state of society may be favorable, from the manner and philosophy of a people, for the reception of the gospel, and this may be the pivot on which the whole matter turns, and must be admitted that God had made some preparation for the introduction of his Son into the world, but this does not solve the problem; for never was there a stronger moral opposition to any preaching than was manifested against the gospel by the Jews and Pagans in the Apostolic age. Stoics, Epicureans, all sorts of Pagans and Jews, made strong opposition. Why, then, did the gospel take such firm hold on men's hearts?

2. The difference between ancient and modern success is not to be ascribed to the gift of inspiration or miracles. Ministers now stand on a summit level with the Apostles in all things essential to the conversion of sinners. Conviction and conversion are brought about now, as formerly, by the truth and the Holy Ghost.

3. The difference of success is not to be ascribed to the mere sovereignty of God, unconnected with moral causes. We never solve the question why God grants his blessing at one time, and withholds it at another, by God's sovereignty.

4. One reason of success in primitive preaching was that men were devoted to their work. They had one leading object—the salvation of sinners. Their only business was to preach the gospel.—Nothing could warp them from this purpose. They had more piety than any other race of men.

5. Their labors were more abundant than modern preachers. They did in religion what wordly men do in war, politics, and commerce. They worked all the time. Take Paul as a specimen.

6. Their success was owning to their simplicity of manner. No speculations. No refinement. They cared not for the drapery of language. It would have been well if their unadorned mantle had fallen on their successors.

7. Their success was owing to their solemn appeals to the hearts and consciences of men. They went to Sinai, and plucked the thunders from its brow; to Calvary, to heaven, to hell, for facts and illustrations.

8. They were men of prayer, and depended entirely upon God for success. When the Holy Ghost returns to our world with full power, then success will be as great as in primitive times.

9. They were more united in feeling and effort than modern preachers; therefore more successful. Sectarianism was not then permitted to enter the Christian churches.

10. They aimed at the immediate conversion of their hearers. They applied appropriate means, and God's Spirit and blessing went with the truth in a *rational* and not in some *mysterious* way

They never made the virtual announcement that it is not expected that men will obey God and do their duty.—*Standard.*

REMARKS.

These are extraordinary sentiments as coming from the lips of an orthordox doctor, and augur that state of things, so much desired by the saints of every name. Some of his observations, it must be confessed, are confused, and seem purposely intended to lull the fears of the mystic doctors; yet we admire the sentiments as a whole. We are not acquainted with Doctor Beman; but if he fills the character of a Gospel minister, as he has pourtrayed it, he must be a man worthy of the love, reverence and imitation of all preachers. Yet we have seen men of hard features draw and paint a lovely portrait. We would hope better things of the doctor—we would indulge the cheering hope, that while he sees the evils of disunion and sectarianism, and that these stand in the way of the success of the Gospel. he will exert all his powers without ceasing, to remove them, and set himself as an example to the world. Should he do this, he will prove himself to be an honest lover of the truth, and will cease to build up a party in opposition to, or in disunion with the whole body of Christ. He will fearlessly pray that all that believe in Jesus thro' the word of the Apostles (not the word of uninspired men) may be one, as the Father and the Son are one, that the world may believe that the Father has sent him.—He may, for his pious endeavors to restore the Church to love, peace and unity, be persecuted, defamed, and deprived of that pecuniary support, which is given him by sectarians, yet he will never in time nor eternity regret this loss, if he can see his labors blest to the uniting of the Church of Christ, and to the saving of the world. Oh! for hosts of such preachers as these We have not lost the pleasing hope, that we shall yet see the desire of our heart. Lord, thrust out more laborers into thy vine yard! Laborers, who love the truth and hate coveteousness. Amen.

B. W. STONE, Editor.

[From the Christian Palladium Extra.]

Extracts from BREWER D MOORE'S *reasons for leaving the Methodist Episcopal Church.*

[In the Introduction he gives an epitome of his past life. He had been brought up by religious parents, but being deprived of their company, he in another land, had deeply imbibed the doctrines of skepticism.—He was happily reclaimed by the instrumentality of the Methodists--professed faith in the Lord Jesus, and soon after commenced preaching.—By attention to his Bible, he began to doubt some of the doctrines of their system:—*Ed's.*]

Thus he writes:—

"Soon after I professed religion—an opportunity offered and I joined the Methodist Society; a people, at this time, in my estimation, nearly on the Disciple's ground. Feeling it my duty to preach, I made it known to the society, and was granted the hum-

ble license of an exhorter. With this I was contented; it being my desire and delight to preach Jesus, and his naked gospel; as I knew but little about religous works, save the Methodist creed. —This I believed to be correct, because pious people well acquainted with the Scriptures embraced it; and because there being considerable talent in the Methodist church, directed by the gospel, believed and defended it; and this talent, thought I, would detect error if it were there. Thus I reasoned, and thus believed, with out little examination myself; and though I believe, I paid more attention to my gospel than to my creed, yet, to bring me into a warm debate was only to touch my creed with unhallowed hands, and all were more or less unhallowed to me, who differed from the Methodist. Thus in the spirit of sectarism, I travelled in the wilderness nearly two years; hugging the serpent and sporting with his stings, till at last I found

"His parched and hissing throat breathed hot and dry,
"A spark of hell laid burning in his eye."

The *first* that waked in me a spirit of inquiry, I received from an author whose name I am not at liberty to mention; together with the frequent intercourse I held with a *thinking* gentleman, who is not unfrequently denounced an infidel of the blackest order, by almost every black coated stripling in the orthodox ranks, but whose piety, in my opinion, as much transcends that of his accusers, as the orb of heaven does the meanest star! My mind was, also, from this same source a little shaken respecting the trinity. * * * * * *

"About this time, I became a little acquainted with the christian connexion I introduced the subject there,—but the ease with which its smallest members would refute my arguments; in the most skillful manner I could shape them, soon induced me to question the validity of the trinity. I again resorted to my bible, to reason and philosophy: but with all my wishes to hold on to, I could not believe it; but was forced, by an irresistible conviction of truth, to conclude it a mystery invented by men! On a re-examination of the Methodist discipline, I found many things which I could not reconcile with the gospel, and discovered on communion days, many things that grieved my soul. At these sacred celebrations, I would see people in whose piety I had the greatest confidence, denied a seat at the Lord's table, simply for believing what Christ told Peter, flesh and blood had not revealed to him.—This seemed chilling to my christian feelings. What, thought I, shall those whose lives are a comment on the bible, and who have strong faith in Christ, be denied a privilege at his table, merely because they cannot receive an opinion that had its birth in the imperfect inventions of men? O, how freezing to that boundless principle of love which Jesus taught; which is as free as the gales of heaven, and which no human agency should control! My mind being thus in a state of skepticism with regard to orthodoxy; my sentiments having un-

dergone a change, I now began seriously to think of withdrawing all connexion with human creeds. However, I took the advice of my friends, and thought if I should be permitted to hold my sentiments peaceably, I would continue as I was; but soon learned that I could not; and found, not a little to my sorrow, that I was carrying a load upon my conscience, and ever must, so long as my real sentiments contradicted my profession.

Under these considerations, I concluded it my imperious duty to withdraw from the M. E. C. Accordingly, I appeared before a body of the official members and preachers of the Rochester station; comprising nearly or quite all the authority of that branch of the church. After repeating the remarks which preface my reasons, I threw up my license and withdrew from the society, requesting my name to be erased from the church records. * * * * *

Thus I have given in brief, what led to the step I have taken. This step I have taken prayerfully, deliberately, and conscientiously, with a solemn reference to the day when opinions and names will be but a ragged covering for the wicked heart; when the pious beggar who sits in rags, may be as much respected as the Pope who struts in his silks. I wish one thing to be remembered, by all into whose hands these pages may fall. I do not attack any man's private fame: and in all my pointed remarks, I have aimed nothing at the Methodists as a people, or as individuals. My opinion is, that they are a pious people practically and experimentally: and far be it from me, to throw one stone at a humble disciple of Christ. I never should have spread these pages before the public, had I not been censured by sectarians as having made ship-wreck of the faith and denied the *divinity* of Christ. It is the spirit of sectarism with which I am at war. This spirit, which has spread confusion and blight over the fair face of God's heritage, I consider unscriptural, and a great barrier to the final union of Christ's Church. It has a tendency to pervert scripture and narrow the feelings of the Christian, which should know no bounds, in the territories of want and wretchedness. In short, it is opposed to the religion of Jesus in every shape, and my soul abhors it, and while I anticipate the Day when the Millennial glory shall encircle the world, and hosannahs hang on every human lip, I would not be found hugging a rotten creed, calculated to retard the very operations which alone can hasten it."

TO BE CONTINUED.

NOTICE.

The second edition of the CHRISTIAN HYMN BOOK, improved, will in a few weeks be ready for delivery. Those who have not forwarded orders for them, are advised to do it immediately. The price is 37½ cents each by the dozen—or 43¾ single.

EDITORS.

GLASGOW, KY. JUNE 4th, 1832.

BROTHER JOHNSON—Since Bro. Davis has been in Georgetown I have received several numbers of the Christian Messenger, and am pleased with the intelligence it brings.

A short time ago old Bro: STONE staid one night in our town, on his way to Tennessee, and addressed us publicly, on the subject of Christ's receiving sinners. After hearing him, and conversing with him on different topics, as well as on some local matters, I was forced to the conclusion, that no man was ever more unjustly persecuted and set at nought, by the worshippers of sectarian orthodoxy, than he.

When I see such men denounced as heretics, for no other cause than, conscientiously believing what our Heavenly Father has *said*, and zealously obeying what he has *commanded*, I am the more willing to suffer all the hard censures, misrepresentations, and persecutions of those, who either ignorantly, or wilfully oppose the truth. The Gospel requires, that in meekness, we should suffer all, though their abuses, in some instances, would well nigh extinguish the patience of Job, and extort the curse of Balaam.

Your neighbor, Chambers, in his last Chronicle, has announced the decline, and in some places the *death*, of what he is pleased to call Campbellism. If his meaning be, that those who have renounced the traditions of men, and taken the word of God for their *only* guide in all matters of faith and obedience, are Campbellites, or the followers of any man, his assertions should be regarded in no other light than a malicious slander. He well knows, that we profess to follow Christ *only;* and, for one, I defy him, in all we believe and teach, to show one single departure from the Gospel. Neither is the truth, which he nick-names Campbellism, palsied by his efforts to keep the public ignorant of its progress. It is mighty and still prevails. There are six or eight churches in Barren and Warren counties, that acknowledge the right of Zion's glorious King to rule; and every one will be deceived, if more are not shortly built, "upon the foundation of the Prophets and Apostles, Jesus being the Chief corner stone."

In the same piece, he represents us as having united with Arians; and consequently, as having embraced the peculiar notions of those, on whom he would cast an odium, by applying to them an opprobrious name. Is it possible that he has yet to learn that we have not united, neither intend to unite, upon any of the *Unitarian* or *Trinitarian* speculations? As far as I am acquainted with the Christian brethren, they all seem to be content with the belief of the great fact that, "Jesus Christ is the Son of God," without any useless speculations about the particular *sense* in which he is God's Son. But upon an agreement to take the word of God for our *only* guide, and to speak of the Son of God as the New Testament writers have spoken of him, a union has com-

menced between us, which I do hope, will extend till all who love Jesus will become one in him.

When will the man of sin cease to reign? When will divisions be healed? When will angry feelings, bitter strifes, and fierce contensions, the offspring of corruption, be banished to their native region of darkness? O! when will the scattered sheep of Christ be gathered into *one* fold? Will the silken cords of that love that induced Jesus to come down and die, ever bind this jarring world together? Yes, the word of truth assures us that it is still efficacious. Our labor to build up Zion is then not in vain in the Lord.

My dear Brother; I am happy to see you successfully engaged in this good work—a work which God will own and bless, when a mother's love shall cease towards the child she bears. You may think me enthusiastical; but I have great confidence in the success of truth, and the universal enjoyment of all its gracious influences. Your brother in hope of glory.

ALEXANDER REYNOLDS.

CARLISLE, MAY 16, 1832.

Dear Brethren—I have just returned from a two weeks tour through the counties of Harrison, Scott, Woodford, Jessamine, and Bourbon. Truth is on its march, conquering, and to conquer! I am happy to inform you that the following additions were made, to the congregations, at the following places. At Georgetown and its vicinity, 13 were added—at Clear creek and Versailles, 11—at Nicholasville, 3; and at Cain-ridge, 23—making in all 54 persons. At all the above named meetings Brother Smith was present, and a prominent actor, except that last named. Our meetings in Georgetown and its environs, were, as you know, of a very interesting character. During a good part of the time of our four days meeting at Clear creek, the weather was quite unfavorable, yet, upon the whole, it was a most interesting meeting. The brethren present who labor, in word and doctrine, were, B. W. Stone, J. & J. Creath, the elder and younger: and G. W. Elley, T. Smith, L. J. Fleming, —— Luke, J. Smith and myself. Brotherly love, and all christian feeling and sentiment, seemed to abound. I can never forget that meeting, and some others immediately subsequent to it.

The brotherly treatment, received at the hands of the brethren Creaths, Elley, and Luke, and many others who were previously almost, or entirely strangers to me, has given me an affection for them, which it affords me pleasure, thus to acknowledge, and which, I hope will grow with time, and ripen in eternity. Amen.

At Nicholasville, we attended but one day. Three as stated above, made the good confession.

The meeting at Cane-ridge, which commenced, the [illegible] before the 2d Lord's day of May, was decidedly, one of the most interesting meeting I ever attended.

Never did I see manifested so much deep feeling, unmingled

with enthusiasm; all was decency and order, None appeared to act from the mere impulse of momentary excitement; but from deep conviction. The teaching brethren present were: F. R. Palmer, J. T. Johnson, J. Irvin, R. Batson, and myself. Brethren, let us rejoice in the Lord. for he is good—his mercy endureth forever, and his truth to all generations. O! he is our sun and shield; he will give us grace and glory, and no good thing will he withhold from us, if we walk uprightly before him. May the Lord help us to walk uprightly! We have nothing to fear but sin. If we walk in the light, as He is in the light, we will have fellowship one with another, and the blood of Christ will cleanse us from all sin. The cause is the Lord's, and must prevail. We have no system, to support; but, thank heaven, we have a system to support us; to make us wise to salvation, to furnish us, thoroughly, to every good work. If we have any misconceptions of the book *it* will remove them, and in so far as we have correct views, *it* will sustain them. Based then, upon this foundation, we have nothing to fear. If our opponents can convince us of any errors, we shall heartily thank them. We, therefore, challenge investigation, open, free, candid, christian investigation. Error, however sanctified by old age, or supported by great names, has no charms for us. Just so far, therefore, as the sects promote the cause of truth, so far they promote our cause; and so far as they oppose the truth, they oppose our cause: For, we have lashed our fortunes to the Bible, and with it, by the help of God, we will *rise* or *fall*. Amen.

Ah me! we have been dreaming, and causing the world to dream upon the subject of Christianity! Our teaching, have, in too many instances, been better calculated to make people enthusiasts, fanatics, mere creatures of feeling, of passion, and imagination, than sober, reflecting, obedient christians. We have introduced false standards of religion Instead of trying ourselves by the word, that is to judge us at the last day, we have set up our experiences, our dreams, and visions, by which to try one another's religion; and thus our ears have been turned away from the truth, and turned unto fables. But I must close, by subscribing myself, your brother in hope of immortality.

JOHN ROGERS.

May 29th.—Since the date of the preceding letter, I have been in Mason and Fleming counties. At Mayslick we had a good meeting. Eleven were immersed during the meeting. Brethren, Scott, Rains, Burnet, Smith, Irvin and several others, who teach the word, were there. At Poplar run, on the Wednesday following the meeting at Mayslick, Brother Smith and myself attended a meeting, at which three were immersed for remission. On yesterday, we had a meeting here—one made the good confession. We have agreed to have a four day's meeting here, commencing the Friday before the 2d Lord's day of July Bro. Smith has promised to be with us. Our teaching brethren,

and others, are respectfully invited to attend with us, as many of them as can.

May 30th.—I immersed two to-day; one was the young lady who made the good confession on Lord's day. This evening bro. Gates preached for us—one lady professed the faith.

Seventeen professed at Republican, near Lexington on the 1st 2d, 3d, and 4th June—and on the 3d, five at Dry run. J. R.

Extract of a letter from Brother B. Jones, dated,

Richmond, Va. May 9, 1832.

Dear Brother Johnson; I am exceedingly rejoiced to know that those Christians who plead for reformation, are so nearly, as I hope, come to a real union. The news is hailed with joy amongst us reformers;—and why should not this be the case, as all who plead for reformation, public or private, by our lives as well as by teaching, speak the same things and do the same things; and I sincerely hope we shall all plead reformation, powerfully plead it in our actions. And O, may you, and all who proclaim the ancient Gospel, do it with success; and may the cause of the Redeemer, the true gospel, swallow up all things that oppose themselves to it, and may it soon cover the whole earth. Father Campbell immersed two persons this day, and others will in all probability, be immersed before he leaves this place.

Extract from Robert Huey, Bedford co., Pa. May 23, 1832.

"Within nine months past, about 70 have put on Christ by baptism—The prospects are still cheering, and we have reason to believe that much good will yet be done in the name of Jesus."

Extract from Jesse Goodman, Dyersburgh, Ten. May 19, 1832.

"It affords us much satisfaction to hear of Christians uniting upon the the word of God, laying aside creeds and party names. O may the friends of Jesus see the great propriety in obeying his precepts, by cultivating brotherly love, that the whole human family may be constrained to acknowledge the reality of the Christian religion!"

James K. Rule from Union, Mo. writes, May 12—Our prospects with regard to religion are brightening. The brethren here, just 100 in number, have taken the name *Christian* only, and have no other creed than the Bible. Last Lord's day we baptized two others in St. John's creek, and more are almost persuaded to become Christians.

From Bro. Thomas Smith of Lexington, dated, June 7, 1832.

Brother Johnson; I know not, whether I ever saw a better meeting, at any time, in any country, than we had at Republican, six miles South of Lexington.

The harmony, the love, the tender regard, manifested during our meeting, both among Teachers and people, could not easily be exceeded.

The Elders present were, John Smith, F. R Palmer, Thos. M. Allen, Leonard J. Fleming —— Elley, —— Luke, and —— Evans, and some who live in the vicinity.

The beneficial effects of the union, at this meeting, were much enjoyed and realised.

From the adjoining counties we had many brethren; from Woodford, Bourbon, Scott, Mercer, Jessamine, Clarke, and some from Harrison, all uniting in sweet harmony in the public worship of our common Father. On Lord's day, it was supposed, that not less than four hundred and fifty communicants partook of the emblems of the broken body and shed blood of our Lord. Such a spectacle was worthy of the attention of Angels Seventeen made the good confession, that Jesus is the Christ, the Son of God; upon which, I immersed thirteen, during the meeting. Your brother in gospel bonds, T. SMITH.

Bro. J. Longley, near Rushville, Ia. writes, May 12.—The good cause is still advancing. I have immersed three this week, and shall immerse some more to-morrow.

Bro. G. W. Elley of Nicholasville, writes, May 24—I am gratified to inform you that prospects brighten here. Seven have been received here and in the neighborhood, within a few days back. We expect several more next Lord's day.

Bro. H. D. Palmer of Carlisle Ia. writes, May 29—We have some reviving in our country. Twelve have been added to the church lately. I expect to immerse several more next Lord's day.

Bro. John Roberts of Harrison county Ky. immersed four on Saturday before the first Lord's day of June, and next day received another, and baptized her straightway.

Bro. M'Duffie of Moscow, Ia. June 8, writes—That the cause of the Redeemer is very prosperous—that many souls are turning to the Lord. Last August a church was constituted at Moscow of nine members, which now consist of 90. Many Methodists, are leaving their creed and building on the Bible alone—one of which is a preacher, who was also lately immersed.

Bro. Joel Hughs of Columbia, Ky. writes, May 29, 1832.—Six weeks ago we congregated—Our number was eight; we have increased to 20. Love and union prevail among us. We have appointed a four day's meeting commencing on Friday before 4th Lord's day of July. We request, and many citizens of this place also, that one of you, Editors be with us; and that you solicit some of the teachers in your country to be with us then, or at any other time.

Within the bounds of the Evangelists, John Smith and John Rogers, since our last, have been baptized, 114; we have heard of more, but have not sufficient information to state accurately

At Georgetown and Great Crossings, 28 were baptized by Editors—Republican 17—In Mercer and Lincoln 43—at Shawnee-run 11—at Caneridge 15—and I may add at Crooked creek 5.—Thanks be to God for his mercy!—The good work is progressing.

The brethren who intend making contributions for the travel-Evangelists, will please transmit the funds to John T. Johnson, Postmaster at Georgetown, as soon as practicable. If the congregations desire the continuance of the present state of things, they must advance cheerfully and liberally to the work. The present subscription abroad, must be increased, or it will fall too heavily on the brethren in this vicinity. EDITORS.

Scipio, Ohio, June 20, 1832.

Dear Brethren—The Apostolic Gospel is proclaimed with good success in many places here, and in the north of this state. We have many brethren who labor in word and doctrine. The people are all attention here. Yet many are not willing to abandon the creeds of their ancestors Notwithstanding the opposition of the sectaries and skeptics combined, the truth wields a mighty influence over society, and the Church of Christ is destined to a noble station among the sons of men. Elder Mitchell has lately returned from a tour in the west of 30 days travel. He participated in the immersion of 39 persons for remission, among whom was a Methodist preacher. A union of the Disciples and Christians in your country is amiable, much admired and worthy to be imitated.

Brethren, take encouragement: remember you have the prayers of thousands; you are engaged in the noblest of causes.—Should we never see, on this side the tomb, the union for which we plead, no doubt it will be seen by the rising generation. The ground we occupy is the Lord's; "the weapons of warfare are not carnal, but mighty," says the Apostle. Yes they are mighty indeed, when wielded by the spirit of humility and love. No opposition made by mortals can withstand them. To wage a successful warfare against every opposition we should fight with the sword of the spirit under the banner of love. If this course were more universally adopted by the brethren, we should then see the cause move forward to the admiration of ourselves, and the astonishment of the world—a spirit of inquiry is abroad in our land—truth is on the March—and partyism must die. Truth, alone, can stand the test of public inquiry. Never in this part was the public mind so engaged as at the present day. All held in suspense to see what to-morrow will bring forth. The advocates for reform now occupy the most exalted stand in the world, whose platform is the Bible, and Jesus our head—I wish—I desire—I will have no other head.

Yours in full assurance of better times,
RODNEY DOWNING.

We have received a communication from a friend, stating that

almost all our subscribers in Louisiana have discontinued to receive the Christian Messenger, in consequence of some extracts from the Millenial Harbinger on slavery. He informs us that the Legislature of that state has passed a very *heavy* law, making it a hanging or penitentiary matter, to encourage any publications in opposition to slavery. They are, therefore, violent against the Messenger and will not read it. This looks like a gag-law. We may soon look for a law, appointing a restrictive committee on the freedom of the Press. We indulge the hope that no professors of Christianity have rejected the Messenger on this ground—at least, that no friend of reformation has done it. It would be a burlesque on the profession. We have read the law, and are conscious that we have published nothing in opposition to the spirit nor letter of that law. EDITORS.

To us are sent many obituary notices, and some very lengthy, to be published in the Messenger. It is impossible for us to comply with the wishes of all our friends, without filling up our pages with matter deemed almost useless. For against such notices we have several objections. One is, all the faults and imperfections of the deceased are carefully concealed, and their virtues, not uncommon in life, are magnified to an enormous size, in death. This is so universally done that we seldom read more of such notices than the names of the persons, having no confidence in what is written of them. We hope our brethren will excuse us from publishing all their notices; all may think their claims on us should urge and bind us to comply with their desires. We say to such; but think seriously on the subject one moment—the result we know. EDITOR.

OBITUARY.

Died, recently near Spottsylvania C. H. Va., Joseph Herndon, in the 59th year of his age. As a friend, he was affectionate, and modest—as a companion, intelligent interesting and amiable, as a master, kind and humane—and as a worshipper of God, pious and devoted. Though affluent, and surrounded by an affectionate family and numerous friends, he was willing to leave them all, and be with Jesus.

Receipts from May 1 to June 22.

KENTUCKY. *Burksville*—By Doct Jourdan, $5 for Sol Long, E Randolph, H Gilbreath, W D Cheatham, Mason Kelly, all for vol 6.

Bethel—John Lewis for vol 6; Jas Burch for do.

Keene—John Handy for vol 6. *Salvisa*—I. Allin vol 6.

Georgetown—J D Nelson for vol 6; M I Patterson for vol 6.

Republican—A Kay for vol 6

Hartford—Thos Ross for vol 6. *Centreville*—Geo Palmer for do. *Kentontown*—Jas Conn $5.

Mt. Carmel—For R Mock for 6; Dan Shawhan for 5 & 6; Mrs Blair for 6.

Mt. Sterling—By Saml McCormick $5 for vol 6. *Lexington*—Jos. Faulconer for vol 6. *Flatrock*—N Brown for vol 6.

Glasgow—By A Reynolds for Logan, Grinstead, Jameson, B C Ritter & C Howard for vol 6. *Leesburgh*—By Jos Wasson for E Hughs $1, and T H Stout $1 for vol 6. *Newcastle*—By W McGee $3.

MASSACHUSETTS. *Charlestown*—By Jas Walker for vol 6

INDIANA *Rising Sun*—Jac Fisher for vol 6. *Edinburgh*—By G Mitchell for self $1 for 6; for Eld Jos Hatchitt for vol 5 and 6; for Js Vanzant vol 5; for D McCoy 50 cts for half of vol 6. *Carlisle*—By Elder Palmer for bro Howard $1; for E Mills 1; S. Lemmons for vol 5 and 6; Robt Shearman vol 6. *Rushville*—By Eld J Longley for Wm Lockridge vol 6; P Luney do; Jo Lane do; M Thompson do; John Cartmel do. *Bloomington*—Doctor Roach $7 25. *Greencastle*—By G Piercy for self vol 4 and 5; for B Robinson for vol 4; J Reed vol 4; J Oatman vol 4.

OHIO. *Georgetown*—By Jas Clarke in full $15. *Cincinnati*; By E Lockwood for vol 5 and 6. *Decatur*—By Elder D Hathaway $13 50. *Lebanon*—By J Nixon for vol $6. *Eaton*—By Elder H Monfort for Vorhis vol 6; S Semple do; Mrs Hubbell do; D Brown do; J Quinn do; Jo Sellers do; D Pottenger do. *New Paris*—By J Adams for vol 6. *Greenville*—By A Scribner for self $1; B Roll 1; G Adams 1; J Carnahan 1; Mary Potter 1; Jas Hays 1; all for vol 6. *West-Liberty*—Elder Fuson for J. Dunn $2; for A Snoddy 2; for A Black 1.

ILLINOIS. *Carrolton*—P G Kennett for himself $1; D Kennett 1; Wm Caldwell 1; Mr Waggoner 1; Elder Henderson 1; all for vol 6.

VIRGINIA. *Strasburg*—D Stickley for R Walton $1; I M Johnson 1; J Burner 1; J Oglevie 1; C Gatewood 1; Dan Bowman 1; R F Ferguson 1; Jo Watson 1; J Bowman 1; P Boyer 1; for Col Hinor 1, Geo Geiger 1; S Harman 1; A Hoffman 1; A Trevy 1; T McCord 1; I Shull 1; A Stickley 1; P Ridings 1; I Donner 1; all for vol 6.

MISSOURI. *Union*—J K Rule for Tho Bucker 1; I McIntyre 1; P Miller 1; B Brown 1; D G Kennett 1; Mrs Rule 1; W Rogers 1; Jas McBride 1. *Fulton*—A Miller for A Miller 1; D Miller 1; P. Love 1; W B Douglass 1; Eld Flinn 1; all for vol 6.

TENNESSEE. *Mooresville*—By Berry Moore $15. *Jonesboro'*—By Elder James Miller $20. *Gallatin*—By G Crockett 4; *Dyersburgh*—By Jesse Goodman for G L Rutherford for vols 4, 5 and 6: Doct Knox 2; H Clark for vol 6; E McCorkle do; J Billingsley do; N Axley do; Jas Rutherford do.

NEW JERSEY. *Johnsonsburgh*—By J Frees for self $1; for W H Moore 1; I Vanhorn 1; Jo Head 1; W H Dunn 1; D C Wintersteer 1; W Lane 1; G Howell 1; all for vol 6.

PENNSYLVANIA. *Scottsville*—By G Fassett for vol 5 & 6; *Waterford*—A Smith $1; Mallery 1; Stafford 1.

GEORGIA. *Wynns*—By H Bryant $1; by Wilson 1.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

FOR THE CHRISTIAN MESSENGER.

NO. 2.

How may a sinner obtain the remission of his sins, and assure himself of that great blessing?

In our first No. we presented two arguments in favor of the definiteness of the terms of pardon, as proposed in the Gospel. The first was drawn from the wisdom and goodness of God, as developed in the scriptures;—the second, from the analogy of the Jewish and Christian dispensations. We come now to the direct testimony, of the New Testament, upon this interesting question. And here we may enquire, to what part of the New Testament shall we go, for evidence upon this subject? The answer is, to the *commission* given by the Saviour to the Apostles, and to the *execution* of it, by THEM. For, by a reference to their commission, we ascertain what they were commanded to preach; and by a reference to their execution of that commission, we see what they did preach to sinners—we see the terms on which they presented the remission of sins. We turn then, to the commission of the Apostles, as recorded by Matthew, chap. 28. 18, 19, 20. And Jesus came, and spake unto them, saying, "All power is given unto me, in Heaven and earth: Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and Lo, I am with you all way, even unto the end of the world. Amen." We turn next to Mark, 16 chap., 15 & 16 verses, where we have the commission thus recorded: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature; he that believes, and is baptized, shall be saved: but he that believeth not, shall be damned." Finally, we turn to Luke, 24th

chap. 45, 46 & 47 verses; where we have a reference to the mission in these words: "Then opened he their understandings, that they might understand the Scriptures; and he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Here then, we have before us, the commission of the Apostles, as recorded by Matthew, Mark and Luke. And now we enquire, is there any difference in the commission, as presented by these sacred historians? Or, in other words, does the commission, as recorded by Matthew, confer powers, and require the performance of duties, which *that* recorded by Mark or Luke, does not? Every intelligent reader, answers, no. The commission as recorded by these writers, is *one*, confering the same powers, and requiring the performance of the same works. Very well. This is a rational conclusion; a conclusion to which we must come, or contend that the Apostles had different systems of salvation to preach to sinners.

We are prepared now, for another question, which is this: what is the difference, or is there any, between the salvation spoken of by Mark, and the remission of sins, spoken of by Luke? Mark records, He that believeth and is baptized, shall be *saved*. What does he mean? He cannot, certainly refer to that eternal salvation, in the kingdom of glory, which is the object of the christian's hope. For, alas, we have evidence too conclusive to doubt it for a moment, that *many, very many*, who believe and are baptized, *never will* enter the Heavenly Kingdom--never will enjoy the eternal salvation above. He must, therefore, mean, what, for the sake of distinction and precision, we call the *present salvation*, or if you please, the pardon, or remission of our sins, which we receive when first we put ourselves under the authority of the Saviour.

Luke records, 'That repentance, and remission of sins should be preached,' &c.—What then, can his remission of sins be, but salvation from sins?—But that *present salvation* from sin, which is promised to every one that believes, reforms, and is baptized? The answer then, to the question is, that there is no difference between the salvation spoken of in Mark, and the remission spoken of by Luke:—that *Mark's salvation*, is *Luke's remission*, and that *Luke's remission*, is *Mark's salvation*. Here then, we might rest the argument; for we have conclusive proof, that salvation, or remission of sins, is received through faith and baptism. But, we have much more to say upon this subject. We have but entered upon the very margin of our proofs. We will proceed. Luke records, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and all for this important purpose, that repentance, and *remission of sins*, should be preached in his name *among all nations, beginning at Jerusalem*. We enquire, then, were not the Apos-

tles required by this commission, to preach repentance and remission at Jerusalem, as they were to preach them in all nations? The answer must be—certainly. For, says the Saviour, preach repentance, and remission of sins in all nations,—but says he, I tell you to *begin at Jerusalem*. Yes; go to Jerusalem, where my blood is scarcely cold at the foot of the cross, and proclaim to my murderers, repentance and remission of sins; and thence go into all the world, and preach the same glad tidings to every creature. This conclusion then, is inevitable: that, if the Apostles executed their commission, they proposed repentance and remission at Jerusalem, just as they did in all the world, wherever they went.

This question being settled it follows: if we can ascertain how remission of sins was preached at Jerusalem, and enjoyed, then the great question we are considering is answered; then we know exactly, how the Apostles preached remission of sins, in all the nations, and consequently, how we should preach it. We are, therefore, in the natural progress of this inquiry, directed to Pentecost—to Jerusalem, to see how the Apostles first preached repentance and remission of sins, after they were endued with power from on high. "Now, says an objector, we are to have Peter's sermon, on the day of Pentecost urged again;—why is that so often pressed upon our attention?" The reason is obvious. Upon Peter's making the good confession, concerning his Master, the Saviour said to him, "I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven." Mat. 16, 19.

As it pleased God, then, to make Peter the honored instrument of first announcing to Jews and Gentiles the doctrines of salvation, through a crucified and risen Saviour; and as whatever he enjoined in relation to repentance and baptism, was ratified in Heaven; therefore, we have only to go to Jerusalem, and learn what Peter taught upon these points, to know what God requires. Come, then, candid reader, let us go to Jerusalem, if we have to do it, at the hazard of our reputation for orthodoxy: yes, we *will* go to Pentecost, and witness the wonders of that day, and hear *the-man-with-the-keys*, proclaim to the repentant, and inquiring Jews, what they must do. Amazing! What do we hear and see! What means that noise, as of a rushing mighty wind? What mean these divided tongues, as of fire, encircling the brows of these Gallileans? See how the multitude presses to the spot, where these wonders are taking place! All is confusion, amazement, anxiety! "What meaneth this?" is the general inquiry. Here are assembled devout men, from every nation under Heaven. And yet, say they, we do hear these Gallileans, who are "ignorant and unlearned," proclaim the wonderful works of God, in more than a dozen different languages! How is this? Peter arises, and calls the attention of the astonished and confounded audience. Let us hear him. He will explain these mysteries: "Ye men of Judea, and all ye that dwell

at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as some of you suppose, seeing it is but the third hour of the day. But this is that which was spoken by the Prophet Joel: and it shall come to pass in the last days (saith God,) I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand-maidens, I will pour out in those days, of my spirit; and they shall prophesy: And I will show wonders in Heaven above, and signs in the earth beneath; blood, and fire, and a vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved." Here then, is a full explanation of the wonders which confounded the vast assembly. It was the fulfillment of a prophecy. He next asserts the fact, that "Jesus of Nazareth was a man approved of God among them, by signs, wonders, and miracles, which God did by them, as they themselves knew. Thus he makes them witnesses in favor of his pretensions. He adds; this Jesus, a man approved of God, as his own Son, "ye have taken, and by wicked hands have crucified and slain: whom God has raised up, having loosed the pains of death; because it was not possible he should be holden of it." Thus he charges home upon the Jews the murder of the Son of God, and asserts that God has raised him from the dead. This now, is Peter's assertion; and if it can be sustained by evidence, the Jews are convicted of murder. Let us attend to his proofs. He has two arguments; the first drawn from the prophecies of Joel and David; the second from their fulfilment in what they saw and heard. "David, speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope: because thou wilt not leave my soul in hell, (hades,) neither wilt thou suffer thine holy one to see corruption. Therefore, being by the right hand of God exalted, and having received of the Father, the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. For David is not yet ascended into the Heavens: but he saith himself, the Lord said, unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ." "Now when they heard this, they were pierced in their hearts." They could not resist the force of Peter's arguments. They knew that Joel had spoken of a mighty out-pouring of the Spirit—that David had spoken of the resurrection of Christ: And they are now assured by Peter, that these prophecies are fulfilled, in what they see and hear. The sensible manifestations of the divine presence, forbid a doubt, as to the truth of Peter's statements. The conclusion, there-

fore, that Christ is risen from the dead, and is seated upon the throne of the universe to reign till his enemies be made his footstool, is inevitable. They are pierced to the heart; and therefore, under a consciousness of guilt, and the dread of punishment, they exclaim, men and brethren what shall we do? Is there any way of escape? Yes, says Peter, there is a way of escape; I'll tell you what to do. Reader! observe closely! Peter is about giving his testimony upon the question we are considering, viz. "How may a sinner obtain the remission of his sins?" For remission of sins, is the very thing the 3000 want. He is just about to tell us then, how he understands his commission. Hear him! "I was commissioned, with my fellow Apostles, to go into all the world and preach the Gospel to every creature, and to say, he that believeth and is baptized, shall be saved; yes;—I was commanded to preach repentance, and remission of sins among all nations, but to begin first, at Jerusalem." Here then, is the very *place* and *time* to begin. It is the very *place;* for this is Jerusalem. It is the very *time*; for we were only to wait, till we should be endued with power from on high; and having received that power, we are prepared for our work. It is the time, moreover, because the people ask, what shall we do? Now, I will tell you; "Repent, or reform, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and you shall receive the gift of the Holy Spirit." Could any thing be plainer? Peter, then, understood that he, and his brethren, were commissioned to preach remission of sins to the people, through *reformation* and *baptism*.

Peter has answered our questions. He maintains that a sinner receives the remission of his sins through reformation and baptism. But says an objector, 'The preposition *for*, has probably forty meanings, and I maintain, that in this connexion, it means *on account of*.' Let us try it. The connexion must always determine the meaning of such little words. Peter required the 3000 to repent for the remission of sins, and be baptized for the remission of sins. No person, who understands any thing of the English language, will question this statement. It follows then, that if they were to be baptized, because their sins were remitted, they were to reform for the same reason. Again; you say to your son, son go to the mill, for some flour. This sentence is formed precisely like the one in question. Peter says, 'Be baptized for remission of sins.' If then, *for*, in the latter sentence, means on account of, or because of, it must mean the same thing in the former. The meaning of the former sentence, therefore, would be this: Go, my son, to the mill, for flour, that is, because we have abundance of flour at home!! This would be a strange kind of logic, yet it is the best, which can be opposed to Peter's doctrine of baptism for the remission of sins. Here, I close this number.

JOHN ROGERS.

In the June No. of the Christian Messenger, several questions, of incalculable importance to the world, were propounded. They were designed to elicit the reflection and close investigation of all our readers—yea, of all christians in particular. Much has been said on these subjects; insomuch, that we would remain silent, were it not the case, that opposers still exhibit, and persist in their errors.

The laws of Christ have been made void, in many particulars. And to be at fault, on any one of the questions asked, would, and has resulted in great perplexity, embarrassment and confusion; and has, in many instances, set at nought the laws of Christ. For instance—if any christian should be so far deluded as to resort to Moses to learn the laws by which he is to be governed, the Christian Lawgiver is dishonored to that extent; and, instead of obeying even Moses, he is rebelling against both Moses and Jesus; for Moses said of him (Jesus,) when he shall appear, to him shall you hearken.

Again—if there be an instituted act, by which a repentant sinner is inducted into his kingdom—and the people are taught differently the meaning of it—that institution being perverted, the act is rendered of no avail, and the law of Christ made void.

Again—if there be certain rights, privileges and blessings guarantied to the citizens of this kingdom—or in other words, to those who are thus legally inducted into it—and the people are taught that those blessings can be, and are enjoyed before they are thus born into the kingdom, then is the law of Christ, in that respect, set aside, by human speculation. All christians acknowledge, that Jesus is the Son of God—their Prophet, Priest and King;—That he established a kingdom on earth—and that he gave a constitution, or laws, by which to regulate and govern his followers. These facts being conceded, it follows evidently, that the system established, by the Son of God, is perfect—that it challenges, as futile, frivolous and presumptuous, all attempts at its enlargement, diminution or change, in any and every particular. It is likewise reasonable to suppose, that every thing in relation to *the government*, and *the enjoyment* of *its blessings*, would be made so plain, that we should be at no loss or uncertainty. We need not conjecture here, for the word of God informs us that the way-faring man, though a fool, need not err therein.

God has revealed truths to the human family by means of words; and the blessings of truth have been imparted to us by means of institutions to be obeyed, which were, and are plain, emblematic and easy of access. God addressed man in his mother tongue; and communicated blessings to him, *by means* suited to his exigencies; but God was, on all occasions, the Author of *the truth*, and the originator of *the institutions*, through which he blessed man.

In reference to this subject, nothing is defective or uncertain; and in contrast with the kings of this world, or their constitutions, our King is at an immeasurable distance, in all respects:

Here let us ask—is there any difficulty in ascertaining the act, by which a person becomes an American citizen? Or the time when an alien is entitled to the rights and privileges of a citizen? None. All is perfectly plain, and easy of apprehension. Before the competent authority, we must renounce all foreign governments and swear allegiance to the American government. Then, and not till then, are we entitled to the rights of citizenship. In relation to these matters there is no dispute. Let us now examine whether King Jesus has put these matters beyond doubt, in his regulations. We have the acknowledgement of all, that he is King—that he has a kingdom—that he has a government or laws in his kingdom, and not out of it—that we are not entitled to the privileges of his government. until we are inducted into his kingdom.. What then is *the act*, by which we make this transition, from the world into the kingdom of Heaven.—(on earth, as this the present inquiry!)

The Saviour commanded the Apostles to teach the nations, baptizing the taught, into the name of the Father, Son and Holy Spirit. Mark records it thus: "Preach the Gospel to every creature; he that believes and is baptized, shall be saved." Now, every person knows that the salvation, here alluded to, is different from the salvation or redemption from the grave, and introduction into the kingdom of glory. It can, then, be no other salvation, than that of being translated from the kingdom of the world into the kingdom of Heaven on earth. He was giving instructions and directions as to teaching and converting or discipling the nations. Those who believed on their teaching, that Jesus was the Messiah, and desired to enjoy the privileges of his mild and heavenly government, were admitted to baptism, by which, those whose hearts were changed and disposed to obedience, were inducted into His kingdom. Were more proof wanting, we have it in this declaration—unless a man be born of the water and spirit, he cannot enter into the kingdom of Heaven

In proportion to the importance of any thing connected with, or designed to prepare man for a future state of happiness, it has been rendered plain and easy of access—Are we to die! The fact stares us in the face every day. Is there an antidote to so distressing and melancholy a reflection? Yes. Jesus has conquered death, and brought life and immortality to light through, or by the Gospel. This fact is attested by incontrovertible evidence—evidence sufficient to convince every unprejudiced mind.

What must we believe, in order to be recognized as a fit subject for obedience! Just what the Eunuch confessed, viz: I believe that Jesus Christ is the Son of God. What are we required still to do, if we would sustain the character of a christian! We must not only believe that he is the Son of God, and be baptized, but we must continue to do all that he requires, or we cannot abide in his love. "He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him."

JOHN T. JOHNSON, Editor

LETTER 3.

To Doct. J. L. Wilson;

Dear Sir· In my last I noticed your charge against us, of denying the covenant made with Adam. This being disposed of, I proceed to your second charge in these words. "After denying the covenant made with Adam, and virtually denying the doctrine of original sin, the next step was to deny the suretyship of Jesus Christ."

This same charge was made against us by Doct. J. P. Campbell more than a quarter of a century ago. He then contended "That Christ must be surety for one of the covenanting parties, God or his people—that every plain man knows that the surety of a bond or covenant is connected with one of the parties mentioned in the instrument, and becomes responsible for the person with whom he has assumed the connection." Stric. p. 19. I replied then to the Doct. in the words following: "So far, Mr. C., you are correct. But I will add a few words to complete the whole. Every plain man knows also, that a surety is always connected with the person who gives the bond. But every plain man knows that the elect did not give the bond or covenant to God. Therefore, Christ was not connected with them as their surety. Every plain man knows that God gave the bond or covenant; therefore, Christ is connected with God, as surety of the new covenant or Testament, as the Apostle says. Heb. 7, 22. By so much was Jesus made surety of a better Testament." This is the only text in the Bible, where Jesus is called a surety. But how different is the idea of the surety of a Testament from that of the surety of God's people. To be surety of the New Testament, is "to confirm the covenant" or Testament, or to make it appear sure and certain to all. This Christ did by all the wonders of his life, death and resurrection." In this plain, scriptural sense of the term *surety* we believe; but we, from full conviction, reject that sense of it, which you and your Confession advocate. That sense you state thus: "A surety is one that undertakes to pay another man's debt, or suffer punishment in his room—Christ in the covenant of grace became the surety for all his people—and for them fulfilled the precepts, and suffered the penalty of the law."

My dear sir; you profess to be a teacher of divinity; will you persist in teaching for doctrine, the commandments and unscriptural inventions of men? The fallacy of this doctrine of suretyship as taught by *orthodoxy*, has been so plainly detected that we wonder that men will close their eyes against the light of truth, and still cling to a system of doctrines without foundation in the word of God. Do, sir, advert to your Confession, and learn the punishments due to sin, or the debts of mankind for sin; and then ask, did Christ as surety for his people suffer these punishments, or pay these debts in their room? These punishments or debts, says your Confession, "Are either inward, as blindness of mind, a reprobate sense, strong delusions,

hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes; and all other evils that befall us in our bodies, estates, relations, and employments; together with death itself. The punishments in the world to come, "Are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission in hell fire forever." Larg. Cat. Ques. 28, 29. Your Confession also states (Chap. 9, Sect. 3,) "That Christ, by his obedience and death, did *fully* discharge the debt of all those that are thus justified, and did make a *proper*, *real* and *full* satisfaction to his Father's justice in their behalf." If this statement be not a slander on the character of Jesus—a libel on the truth, and a contradiction of facts, I frankly confess, I am ignorant of the force of language. Was ever Jesus punished with blindness of mind, a reprobate sense, hardness of heart, horror of conscience, or vile affections? If it can be made appear that he suffered these, he can no longer be viewed as the holy, harmless, and undefiled Son of God; but of a character perfectly the reverse, and should never be proposed as a model for our imitation, nor be held up as the image of the invisible God. In fact, every character of a Saviour would be lost. Again—Was he punished with *strong delusions?* If this be made appear, who can believe his testimony? All, all his words may be delusion?

But, says your Confession, he *fully* discharged the debt of all those who are justified. If he fully discharged their debts, and made a *full* satisfaction to his Father's justice in their room, surely justice can no longer demand the payment of the same debt. Yet fact proves that the elect (I mean, the elect according to your Confession) yet suffer these punishments, or are paying again these debts, once liquidated by their surety; for they, in common with others, suffer *blindness of mind, hardness of heart, horror of conscience and vile affections.* Is this just? But your Confession says, that the discharge of these debts *fully* satisfied the justice of his Father. Will christians thus blaspheme the spotless character of God to support a false system? Can justice—can any thing in God be satisfied and pleased with blindness of mind, with a reprobate sense, with hardness of heart, or with vile affections? Say this, and then say, sin is a harmless thing—yea, more; that sin is a real good since justice—since the God of justice, is *fully* satisfied and pleased with it! Why then is his wrath revealed against it? and why should those affected with blindness of mind—a reprobate sense, hardness of heart and vile affections, be rejected? Could God be well pleased with his Son thus affected? Or could Jesus be thus affected, and not be the greatest sinner in the world, as Luther asserted? I farther ask, could a holy, just and good law demand such a punishment—such a debt. I am confident, sir, that many good men have received this doctrine without examination,

Did they see the awful consequences of it, they would as cordially reject it as we do.

We will pursue the subject a little farther. Your Confession farther states, that Death was one of the outward punishments or debts due by us to justice, and that this debt our surety *fully discharged* for his people. If then he *fully*, *really*, and *properly* discharged this debt, the question still recurs, Why do his people suffer, or pay the debt again? Why do they yet die? Is it justice to have the same debt discharged twice? What saith the Scripture?

Further; The punishments in the world to come, or the debts due to justice by his people, "are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever." *Horresco referens*, with application to the Son of God! Did our surety pay this debt for us *properly*, and *really*? If so, he is *properly* and *really* separated everlastingly from the comfortable presence of God! He is in hell fire *properly* and *really* punished with most grievous torments in soul and body without intermission forever!! *Judæus appella credat, non ego.* If this be the debt, it cannot be paid to eternity. For if the punishment be everlasting separation, and the torments without intermission forever; then must the surety be everlastingly, forever, without intermission, paying the debt, and yet it cannot be forever paid. How then can your Confession say, that he *fully* discharged the debt? Does not this doctrine contradict the whole revelation of God? Is there the most distant intimation of it in the Book of God? I fearlessly answer: no. I am fully persuaded, that there is not a christian on earth, not blinded by the vail of human systems, who will advocate the doctrine, when stript of the tinsel of human wisdom, rather of human folly.

You, sir, adduce as your principal argument for the support of your doctrine of suretyship, that infidels as Mr. Paine and others oppose it, and therefore the doctrine must be true. It is no wonder that they should oppose a doctrine so palpably absurd. It is rather a wonder that there are not a thousand infidels for one, when such doctrines has been held up to the world as the doctrine of revelation, and supported and defended by the whole weight of talents, learning, and religion of the christian world, as the foundation stone, and the distinguishing trait of the Christian religion. Had christianity been exhibited as it is, infidelity would be a rare thing on earth. Spurious christianity in every age is the prolific source of infidelity; nor will it be ever scouted from the earth, till primitive, unadulterated truth be freed from the inventions of men, and set forth in its native simplicity in doctrine and practice.

We will still pursue the subject of Christ being the surety of his people. You say "Christ, in the covenant of grace became the surety for all his people—and for them fulfilled the precepts of the law." The whole law is comprized in love to God and

man. Did Christ pay their debt to law in our stead? If so, he has freed us from obligation to pay it again; that is, he has freed us from obligation to love God or our neighbor! Can this be true? On this principle, would not Christ be the *minister of sin?* The imputed righteousness of Christ is indeed a vital doctrine in your system, the burden of your preaching, and the foundation of your hope. A doctrine so important should be plainly revealed; yet the expression is not once found in the Bible, and the doctrine itself is but an inference from a doctrine of mere human device, unknown in the scriptures.

This doctrine, that Christ as our surety paid our debts of obedience and suffering for us, has led you to reject the doctrine that "Christ died as much for one man as another," or in the language of Scripture, that he died for all. For if he died for all as surety, and fully paid the debts of obedience and punishment for all, then it undeniably follows that all must be saved. In order to avoid universalism, and to support your system, you have to deny plain scripture, that he died for all—tasted death for every man—and was a propitiation for the sins of the whole world.—As, from your doctrine of the suretyship of Christ, you infer that he died not for all, but for a part of mankind only; so you infer, from his dying for a part only, the doctrine of particular, and eternal election. From this doctrine of suretyship your whole system flows, and upon it your whole system depends. This removed, the system falls—without this link, your whole chain of systematic doctrine is broken and can never hang together.

B. W. STONE, Editor.

TO BE CONTINUED.

To the Female Members of Christian Churches in the United States of America.

DEAR SISTERS IN CHRIST:

EXCUSE my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom, of all others, we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow-pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me) which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. The obstacle lately be-

came more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended, also, that I should be supported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect.—Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the street to array themselves anew.

In the mean time, I was called to visit the Karens, a wild people, several days journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ancles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal, perforating the lower part of the ear by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a Missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii. 9, and read these words of the inspired Apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the Apostle? Not without betraying the trust I have received from him. Again: I considered that the question concerned not the Karens only, but the whole christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way.—

I considered Maulmein and the other stations; I considered the state of the public mind at home. But "*what is that to thee? follow thou me*," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the Apostle's prohibition. She looked again and again at her handsome necklace (she wore but one) and then with an air of modest decision that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she took it off, saying, *I love Christ more than this.* The news began to spread.—The christian women made but little hesitation. A few others opposed, but the work went on.

At length, the evil which I most dreaded came upon me.—Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the christians came forward in my face, and declared, that at Maulmein he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sisters, and sympathize a moment with your fallen Missionary. Was it not a hard case? Was it not cruel for that sister thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not She was not aware of the mischief she was doing. However, though cast down I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warefare as well as I could. After some conflict, the enemy fled to the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold beads. To her I related my adventures; to her commiseration I commended my grief. With what ease, and truth too, could that sister reply, Notwithstanding these beads, I dress more plain than most minister's wives and professors of religion in our native land. These beads are the only ornament I wear; they were given me when quite a child, by my dear mother, whom I never expect to see again; (another hard case) and she enjoined it on me never to part with them, as long as I lived, but wear them as a memorial of her! O ye christian mothers, what a lessen you have before you! Can you, dare you give in-

junctions to your daughters. directly contrary to the apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case. and the mischief done by such example, off went the gold beads; and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwitstanding these favorable signs, nothing, really nothing is yet done. And why? This mission, and all others, must necessarily be sustained by continual supplies of Missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as christian women at home are dressed. And the female converts will run around them and gaze upon them with the most prying curiosity, regarding them as the freshest representations of the christian religion from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress, "the mantles and the wimples and the crisping pins," (see the rest in Isaiah, cap. iii.) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long neglected elegancies—the cheering news will fly up the Dahgvaing, the Laing-bawi and the Sal-wen—the Karenesses will reload their necks and ears, their arms and ancles;—and when, after another year's absence I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of Apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested, of course; the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company as when quite alone kneeling before God.

2. Consider the words of the Apostle quoted above from 1 Tim. ii. 9—"I will also that woman adorn themselves in modest apparel, with shamefacedness and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*" I do not quote a similar command recorded in 1 Peter iii. 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passge in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we, then, bow to the authority of an inspired Apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the Missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love—upon you, his daughters, his spouse; wishing above all things, that you would yield your hearts entirely to him, and become holy as he is holy; rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way: for, on that account, he will be able to draw such precious souls into a nearer union with himself, and place them at least in the higher spheres, where they will receive and reflect more copious communications of light, from the great Fountain of light, uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny, and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment—look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ,

the King of glory: and on that glance, decide the question, instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear rings, tearing away your ribbons and ruffles, and superfluities of head dress; and I hear you exclaim, What shall we do next? An important question, deserving serious consideration. The ornaments you are removing, though useless and worse than useless in their present state, can be so disposed of to feed the hungry, clothe the naked, relieve the sick, enlighten the dark minded, disseminate the holy scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free christian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want? How many have languished and groaned on beds of abject wretchedness? How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity? How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour? Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter. Some—yea, many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks!" had you not preferred adorning your persons, and cheerishing the sweet seductive feelings of vanity and pride!

O! christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! and can you hesitate, and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant; hasten, with all your might; if not to make preparation for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, christian sisters, *of all denominations*, and make an effort to rescue the church of God from the insidious attacks of an enemy which is devouring her very vitals. As a counter-part to the societies just mentioned; may I respectfully suggest that *Plain Dress Societies* be formed in every city and village through-

out the land, recognizing two fundamental principles,—the one based on 1 Tim. ii. 9. *all ornaments and costly dress to be disused*; the other on the law of general benevolence,—*the avails of such articles, and the savings resulting from the Plain Dress System to be devoted to purposes of charity.* Some general rules in regard to dress, and some general objects of charity may be easily ascertained and settled Minor points must, of course, be left to the conscience of each individual; yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about *small* things. Great things depend on small; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are who praise principles of self-denial in general; and condemn it in all its particular applications, as too minute, scrupulous, and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small, which may have a bearing upon the kingdom of Christ and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up.

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that he, who enables you to make a sacrifice, is able to keep you from being proud of it Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion by appointing them leaders in his cause. Fix it in your hearts, that in this warfare, *the Lord Jesus Christ expects every woman to do her duty!* There is probably not one in the humblest walks of life, but would, on strict examination, find some article which *might* be dispensed with, for purposes of charity, and *ought* to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another: listen not to the news of the next town; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon

you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that being whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish, that, in defiance of his authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity, and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *And as you will then wish you had done*, DO NOW!

Dear sisters, your affectionate brother in Christ,

Maulmien, Oct 1831. A. JUDSON.

REMARKS.

With the above address we are highly pleased; and we most sincerely recommend it to the perusal and careful attention of all our female sisters. Outward ornaments, and costly apparel, with a servile imitation of the *fashionables* of Europe, however whimsical, ridiculous, and extravagant, have fearfully absorbed the almost entire attention of our females, and keep their parents and husbands in perfect drudgery to support them. But little time can be devoted to the improvement of the mind, to the practice of religion, or to good economy of our earnings in distributing to the poor, or to religious purposes. These are evils of a serious nature, and loudly call for reformation, and this call must be attended to by all who profess the name of Christ, and take his word for their directory in practice. Not long since, I was at a religious meeting. The house and passage were literally crowded. Two ladies were entering the door with large hooped sleeves, in appearance four feet across, with glittering Jewelry from their ears, &c. &c. My attention was arrested to the extreme difficulty they had to encounter in passing through the crowd towards the pulpit—they had to walk sideways; and when they were seated, it was found that, though there was room sufficient for three of their size, yet they could not sit in less than two feet of each other without annoying each other, and spoiling their hooped sleeves. The consequence was, that one or the other had to stand up during the time of worship. I pitied their folly; but abhorred their taste.

In reforming from such anti-christian practices, no small degree of moral courage is necessary. The churches must cooperate—one alone can do nothing—but if all unite, these evils will soon disappear from among us. This is an age of social co-

operation.—Societies of every name are got up to effect some ostensibly good purpose. We, who have taken the Bible alone for the rule of our conduct, are a society already formed to do the whole will of God, and we are most solemnly bound to obey his commands. Let us agree to act, and agree speedily, lest by delay we injure the cause of truth, now beginning to shine upon the world, long shrouded in midnight darkness. Sisters, will you obey your Lord, and honor the truth by living according to its dictates? B. W. STONE, Editor.

GEORGETOWN, O., June 29, 1832.

Dear Brethren: On the fourth Lordsday in last month, and on the fourth of the present, we had very interesting meetings in this place. At the former meeting, seven were immersed—at the latter, three; all we lack is efficient preachers in this place, for much good to be done.

If we, and the Reformers, so called, could only concentrate our strength, I am of opinion much more might be done for the promotion of truth, and vital piety, but while such tenacity exists for peculiarities, and for *men*, we never can come together. The Kentucky Brethren have acted nobly. Their example is worthy of imitation. In their acts I see much to admire. For the same state of things to exist here, I have long prayed. (May the Lord grant that nothing may ever rise to disturb their union.)

The preachers! the preachers, I repeat, keep the people apart. While one says, I am of Paul, I of Apollos, &c. primitive christianity and vital piety cannot prosper. These things ought to be nipped in the bud. Every preacher ought to set his face and raise his voice against such things, as did the great Apostle of the Gentiles. "O Lord, revive thy work." When in attendance at a meeting of Christians or Reformers—and when I see floods of sympathetic tears flow, I think they speak volumes. I would not give one such meeting for ten thousand cold, inanimate meetings.

J. CLARK.

WAYNESBURGH, June 20, 1832.

Elder B. W. Stone: Respecting the state of christianity in this section of the country, the New Testament is gaining ground—the congregations are becoming more established, and in several places there has been considerable additions. There is a considerable excitement in town at present, in consequence of a meeting held by the Cumberland Presbyterians for four days, which concluded Monday evening last. The excitement was produced by statements made by one of the preachers on Tuesday, in his sermon preceding the communion in which he made some hard assertions respecting the Christians. He did not name them at that time, but adverted to a previous meeting, held on North Tenmile, where he named the Christians, and

Campbellites as he called them, and debared them from the Lords Table, thereby giving offence to many. In his late discourse, he informed them that he had not repented of his having done so. The reason he assigned was, that a person of considerable consequence in the West had asserted that the blood of Christ was no more than the blood of a chicken; that he denied the atonement in an unqualified sense; that pamphlet after pamphlet, bound book after bound book, had been published to sustain the same sentiments. Other statements were made, which I omit Elder Jno. Clark called on the preacher after meeting, requesting the name of the person alluded to in his discourse, to which he replied B. W. Stone. The preacher's name is C———,* and I have understood he resides in Butler county, Kentucky.

D. WALLACE.

REPLY.

Bro. D. Wallace: I lately received a communication from Ohio, stating that the same slander was publicly made against me very recently in that State. Had these men stated that their opinion was, that I held the blood of no more efficacy than that of a chicken, or of a squirrel, or of a toad, I should charitably hope they were honest, and so understood my views. But when they state without reserve, that I hold such a sentiment, and appeal to my writings as proof, I cannot view them in any other character than malignant shanderers, who knowingly swerve from truth. May God grant them repentance, and forgiveness before they die, and stand before their Judge!

Similar slanders have been frequently made against me, to the injury only of the slanderer. My friends have publicly requested them to say, in what book I had published such stuff—most frequently the answer given, was that they were published in a book, which I afterwards called in and burnt; so that no copy of it can be found. A pitiful evasion!—as pitiful as the speaker himself. I feel above such accusations; for the world is defied to prove them, and none make them, but such as are too low to deserve my notice.

B. W. STONE, Editor.

Mulberry Grove, Geo., Harris County, June 8, 1832.

Brother Stone: Those who call themselves Christians here, meet with very considerable opposition from the high-toned Orthodoxy; they dread our doctrine, and would prostrate us if they could. There is a church planted in this neighborhood, but only ten names of us are willing to bear the shame of being called Christian. Your Brother in Christ,

JOHN HUBBARD

*We forbear publishing the name.—Ed'rs.

HOPKINSVILLE, June 26, 1832.

MESSRS. STONE & JOHNSON,

Very Dear Brethren:—Having once had a personal acquaintance with each of you, and feeling in common with you a deep interest in the success of your labors in the great and good cause of our common Lord and Saviour, I am prompted to address you by request of Brethren Wm. T. Major and Wm. Daniel.

The good cause of Reformation is prospering rapidly in this country, considering the violent opposition with which it meets from all the sects and their interested leaders. At our last union meeting, which was in April last, there were 12 churches, numbering in all 391 members—who have determined to leave spiritual Babylon, and take the good word of the King, and act upon it, renouncing all human traditions. There are about 12 or 13, who labor in the glorious cause in word and teaching. Last fall Bro. Isaiah H. Boone and myself commenced laboring in Cadiz, in Trigg county, and in a few months immersed for the remission of sins, 15 and upwards. We have established there a little congregation of about 20 or 25 persons, who are amiable disciples. Amongst the number immersed there, were 2 members of the bar, Bro. Matthew Mayes and P. C. Frazier, who are truly ornaments to society.

I have this morning returned from a two day's meeting at Salem, 12 miles south of Hopkinsville, where there were 12 individuals came forward and gave their hands; manifesting their willingness to submit to the King of Kings, and Lord of Lords. Bro. Dunkeson immersed 7 a few weeks since in his neighborhood. The blood-stained banner of Prince Immanuel is waving over the ramparts of rebellion, and sinners are kissing the sceptre of the Son of righteousness.—But the truth meets with opposition at every point, and in every form, that the malice and ingenuity of man can invent. But thank the Lord! truth is mighty above all things, and will prevail. Try and persuade Bro's. Smith and Rogers to visit us. If both cannot come, get one of them to come. Our next union meeting is the 4th Lordsday in July. If the Brethren, or either of them, or any other will come down, and let me know, I will meet them at Bowlinggreen. "May favour, mercy, and peace from God the Father, and our Lord Jesus, be with your spirits," is the sincere prayer of your Bro. in hope of a glorious resurrection.

W. DAVENPORT.

WALTON, GEORGIA, June 12, 1832.

Dear Brother Stone: I take this moment the opportunity of writing you a few lines. We have some good prospects at present. Some have found Christ, others are anxiously seeking for salvation. Thirteen have joined the church of late, and several we expect soon will do the same. Opposition is great, but we are gaining ground.

J. CALAHAN.

Rush County, June 27, 1832.

Brother Stone: You wish your readers to inform you of the success of Gospel truth. I am happy that I have it in my power to say, that the cause is advancing past all our calculation; and all the preachers, that are engaged in proclaiming the ancient Gospel, are more or less successful. There are some whole churches, that a few months ago, stood opposed to Reformation—doctrine, as it is called by some, have ceased their opposition, and have fallen in with it; one in particular, whose members all opposed, have all now embraced it, with the exception of 2 or 3. There is no particular excitement among the people as we have seen in great revivals; but there appears to be an inquiring for truth. In general, the congregations are large, and more attentive than I have ever seen before; and the converts seem more like they were convinced from the force of testimony under a sense of duty, believing the facts recorded in the word of God, than from the impulse of the moment, under the influence of heated passions. In a word, they appear to walk by faith and not by sight. They expect to receive the spirit as promised, in obedience, and not obedience as the fruit of the spirit. I have immersed more or less at almost every meeting Since I wrote you last, I have immersed 22. Brother Moses Thompson has immersed 14 or 15, the last account I had from him. Brother Fifield is travelling in Wayne county, and has immersed a number, the particulars of which you will receive from himself. I am now fifty years old, 27 of which I have been engaged with all my little talents, in the work of Reformation, and ever since I embarked in the cause, I have been learning, and still hope to learn as long as I live. I bless God for the happy day that I first laid down all human creeds, and ventured alone on the Holy Scriptures; and, blessed be God, for the aid you afforded me in obtaining that liberty; otherwise I might have been in the A B C of religion yet. Again, blessed be God for what little advances I have made. Oh how I pity my old Brethren, when I look back into the old worn out systems where they are groping in darkness and forbidden to learn! Could I speak with the voice of sevenfold thunder, I would call day and night, come out of her, my people.

There is some opposition, but it is not powerful. The Methodists are immersing some of their members. They are not so violent in opposition as some others. There are some of our brethren, that are making greater exertions in opposition, than the Methodists. Some of them have said, that they are able to put the reformation down, and they are determined to do it. But we feel determined to treat them with all christian forbearance, and by love endeavor to win them; and we are content to learn of Christ, and the Apostles, and preach and teach nothing but what they taught. As for the dispute about the reception of the Spirit, if people can get it before faith and immersion, we have no objection; and if they receive it by faith and immersion, we still are glad; if people get the Spirit of the Lord, we care

not how they get it, so it be the Spirit of Christ. It is not difficult to determine what is the right spirit, by the fruits. Does it produce love, joy, peace, &c.? Love to God, and all his children, is the true spirit, and will soon destroy partyism, and bring the desired union. Joy is of the true spirit, when it is the effect of truth, and of a sense of having done our duty in obeying the Lord. Peace is of the true spirit, when the enmity of our heart is staid, and we feel good will to all mankind. May the happy day soon come, when this heavenly spirit shall be possessed by every plant in the garden of the Lord. Give my best wishes to Bro. Johnson, whom having not seen I love, and accept the same for yourself and family.

In the bonds of the Gospel of Christ,

JOHN LONGLEY.

1832

Bro. Thos. M. Allen writes us under date of July 7—That two have lately made the good confession at Antioch; on the 4th Lordsday in June he immersed one in Paris, and two others professed faith in Jesus, with an intention of submitting to the command of baptism. Several additions have likewise been made recently, to the Church in Cynthiana; on the 1st Lordsday he immersed three, and one the day before.

LEXINGTON, July 2, 1832.

To the Editors of the Christian Messenger:—At a four days meeting, held at Spencer Meeting-house, Montgomery county, commencing Friday before the fourth Lordsday of June, twenty-seven made the good confession, that Jesus is the Son of God, the Saviour of sinners: most of whom were immersed during the meeting. Elders present, Burnet, Raynes, Rogers, John Smith and myself: together with several residing in the vicinity of the place.

On Lordsday, it was thought five or six hundred partook of the emblems of the body and blood of Christ.

On yesterday, at Republican, near Lexington, I met upwards of a thousand people, during our meeting, there were seven made confession of the Lord Jesus. The good cause of the Redeemer appears to prosper beyond our most sanguine expectations, and must prevail, if his friends prove faithful to him.

Yours, in the bonds of the Gospel,

THOMAS SMITH.

CARLISLE, July 11, 1832.

Dear Brethren: On Monday, our four day's meeting at this place was concluded. Bro. J. Smith was with us till Sunday evening. Our meeting was quite interesting and profitable. Eight were baptized into Christ, and two, who had forgotten their first love—had violated their marriage vow, were brought again into the fold of Christ. Besides, the brethren and sisters, many of them, were much comforted and strengthened. Thanks

be to God for his goodness. My heart magnifies the Lord for what he has done for my neighbors. May this little ingathering be but the beginning of a glorious work of Reformation here! Amen.

On last Monday two weeks, our four day's meeting at Spencer, in Montgomery, concluded. (Bro. T. Smith has given the account above.) On the same evening on which that meeting concluded, Bro. Rains and myself attended a meeting at Sharpsburg, at 5 o'clock. Three made the good confession, and on the next morning, very early, were baptized by Bro. Rains, in Hinkston. Yours in christian bonds, J. ROGERS.

PENDLETON COUNTY, KY. June 25, 1832.

Brethren Stone & Johnson: As I know that you are always pleased to hear of the progress of the good cause, I will just inform you that we had a two day's meeting at old Bro. Wm. Cleaveland's last Saturday and Lordsday. The congregation on Lordsday was large and very attentive; and when the Lord's Table was spread, it was surrounded by a number of both Christians, and Reformed Baptists. Great love, and much good feeling attended the meeting. After breaking bread I arose, and observed to the brethren and sisters, that we had proved to the world and to each other, that we could sing, pray, preach, exhort and commune together; and that, as we had the same Spirit, we ought to be united as the same people. I then called on all that were willing to go into the union to come forward, and enrol their names together. They all flowed together with the best feelings; a union of all present took place. Amongst other Reformers, was Bro. Samuel V. Lee, a man of good mind, and a public speaker, whom we ordained after the union took place to the work of the ministry.

JOHN W. ROBERTS.

Extract of a letter from Elder J. McCarty, Wadesboro, Kentucky. July 7.

"A number of Sectarians have cast off the yoke, and say they will no longer be trammelled by the traditions of men. Almost every Lordsday when we meet together, there are some who make the good confession, and put on Christ by immersion; and there is at this time in the neighborhood where I live, and adjacent round about, 80 members who are walking by the same rule—who are minding the same things.

"The Reformers, so called, and the Christians, have united in this County, and we hope that great good will result from that union. Behold! how good and how pleasant it is for brethren to dwell together in unity! Dear brother S.; I feel willing to unite my feeble and humble labors with you, and the brethren, engaged in the Reformation; and am willing to count all things but lost for the excellency of the knowledge of Christ Jesus, my Lord."

HOPKINSVILLE, KY., July 19, 1832.

Dear Brother Stone—The reformation is taking a stand in this country, that, I think, will not be easily checked, if only its friends and advocates will so guard their course as to act with the wisdom of the serpent, and with the harmlessness of the dove. Should we only, under the direction of kind Heaven, pursue this prudent course, human error, and human establishments, though supported with great zeal, must fly before plain Gospel truth, like the shades of the night before the morning sun. O may God's truth over all human error prevail! that Jesus may reign king in Zion without a solitary rival! I have in the last few days introduced into the kingdom of Jesus, by immersion, eleven persons; and have had the pleasure, in the course of the last week or two, of seeing 15 or 20 more submit to the high authority of King Jesus, and put him on by baptism. I have seen many more, that are almost pursuaded to venture on the word of the Lord.

WASHINGTON DUNKESON.

The third Lordsday of July we had an interesting meeting at Bethel, six miles from Georgetown. Nine were added to the church—a few days before we baptized 2 near Georgetown—about same time 18 were added to the church at Nicholasville. 11 miles from Lexington. EDITORS.

WHY TARRIEST THOU?

Saul of Tarsus had been praying and fasting three days, without any comfortable assurance of pardon, and acceptance with God; and on the same principle he might have prayed three years longer, and ten times three years, and still have remained without any assurance of pardon and acceptance, unless Ananias had been sent to him, and taught him what to do.

I see many weeping and mourning, and praying day and night, like Saul, under the conviction of sin. I have seen the modern Ananiases going to them, and I have heard them teach what they must do. Says one, poor sinner, wait upon God in prayer—he will in his good time, hear and answer you. Go to the anxious seat, and let the ministers of the Lord pray for you.—Alas! says the mourner, I have been thus engaged for many months with all the sincerity of my heart, and am as far from obtaining comfort and salvation as at first—I am often on the eve of giving up to despair. Ah, says the modern Ananias, you pray in unbelief, you must have faith before your prayers will be heard. Do tell me how shall I get faith; I would give a world, if a world were mine, to believe in Jesus: Do, tell me, how shall I get faith? The modern Ananias replies, you must pray for faith, and strive till you get it. God will give it in his good time and way. Says the poor mourner, my dear sir, do I understand you.—You tell me to pray for faith—yet you tell me I must pray

in faith, or I shall not be heard, I shall not obtain faith. Is not this to tantalize me, to mock my fears, and prejudice my mind against God? If I understand you, I must have faith before I can have it; or which is the same, I must pray in faith, before I can obtain it.

I have seen many thus instructed, who became discouraged, then offended, and at last became despondent, or infidels, or more hardened sinners than ever before. Infidelity has slain its thousands, but this doctrine has slain its ten thousands. It has leavened the whole mass of Christendom, both of saints and sinners. They are taught to look for some physical, mysterious, divine operation within them to produce faith, repentance and regeneration—till this is effected, they cannot please God, or do any thing acceptable in his sight; all they do is sin—their very prayers are sinful. While thus waiting for these operations they are hardening in sin—growing in unbelief—and more unconcerned respecting eternal things. This is one and not the least reason why the preaching of the Gospel has so little effect upon the world. Till a ministry arise in the true spirit of Ananias, or of the Apostles, who shall be constrained by the love of Christ, to cry aloud and spare not, to rouse a sleeping world to awake and see themselves ruined by sin—till a ministry arise to administer, not the letter, but the Spirit—teaching them that the Gospel is the power of God unto salvation to every one that believes it—that it effectually works in them that believe—that it is the word of reconciliation—that it is spirit and life—that it is the word of God—that nothing is required of the sinner in order to salvation, but to believe, repent and be baptized, and afterwards to do all things commanded—that now is the accepted time and day of salvation—that God waits to be gracious, and will cast out none that comes to him,—till such a ministry arise—in vain we hope to see the fall of mystery Babylon, and the world gathered to Christ.

A few there are who thus believe, and who thus direct the poor sinner; but the current of opposition, flowing from every sect from the one body, and now uniting in one mighty stream, bears hard against us, and by its mighty roaring almost drowns the voice of truth. Some amongst ourselves, professed friends of reformation, more seriously wound the cause, and discourage the real advocates of truth, than our own adversaries. They profess to be enemies to sectarianism, and are loud in their denunciations of it; yet are they rigid sectarians in heart, and wish to build up a sectarian establishment—they zealously denounce the doctrine, that opinions of truth should be the cause of disunion among christians; yet urge their own opinions as tests of fellowship and union—they warmly contend that all christians should be united in one body; yet they show from their conduct, that by the one body they mean themselves—they plead well for brotherly love; yet their love is confined to their party—they insist loud-

ly upon christian forbearance; yet are intolerant to such as do not receive their dogmas. These things ought not to be—they must be banished before Zion's wheels can swiftly move. Let such discordant, such discontented spirits take their stand under the banners of some sect already formed, or form a new one. Spirits violent for the truth—spirits of moral courage—spirits willing to sacrifice their names, their wealth, ease, popularity, and life itself, to truth—spirits of this character are called for. Such an army is now mustering under our King to take the field, against the countless hosts of Sectarians. A systematic coalition of the parties under the imposing name of orthodoxy, seems to be forming against the few advocates of truth. Let us fearlessly advance under the banners of Immanuel—let our watch word be, The Bible—let our armory be that worn by the primitive christians, "our loins girt about with truth, having on the breastplate of righteousness—our feet shod with the preparation of the gospel of peace—above all taking the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God—praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." In this armory they subdued kingdoms, principalities and powers—armed with the same, we shall conquer too. Let us beware lest we use carnal weapons—too often have these been tried, but tried to the injury of the good cause. We need not look for favor from sectarians—we boldly profess that sectarianism is what we war against. This they know, and this is the great cause of their hostility against us—our object is the conversion of the world; but we know that sectarianism must die before this event can take place, as the scriptures teach us. As soon as we convince a sectarian of this truth, if a good man, he forsakes his party and falls into the ranks of those who fight under Immanuel's standard.

We have said, our object is the conversion of the world. At this, the high toned orthodox may "grin a ghastly smile."—Let such know, that a few Fishermen under the orders of King Immanuel, once conquered the Roman Empire. The same King yet reigns, the same power yet exists, and the same Spirit is yet in his devoted followers, and the same effects will yet follow. Hear him speak, "Be faithful unto death, and I will give you a crown of life." Help, Lord, for the glory of thy name. Through thee, strengthening us, we can do all things. Amen.

B. W. STONE, Editor.

A WORD OF ADVICE TO CHRISTIANS.

The season for elections to fill important offices in our civil government, is approaching. At such times much excitement is commonly witnessed, and much bad feeling manifested. I have long thought that public teachers of christianity should have very little to do with noisy politics. To see such rise up in the multitude, and make an electioneering speech—with warmth

reviling the rulers of the people—speaking reproachfully of prominent men—and extolling their favorites to the skies—to see them very zealous to promote their party—my soul sickens at the sight. See the same preacher in the pulpit—is he equally zealous for religion as for politics! With what face can he teach the people to speak evil of no man!—nor revile the rulers of the people! when just before he had been guilty of these things, and it is yet fresh in the recollection of his audience! Such a preacher must and will sink from that lofty station, which he ought ever to retain in order to be useful to his fellow creatures. He will incur the displeasure of many, and lose the friendship and respect of those, who think politically different from him. In vain may he expect to do them good by his ministrations. A warm political preacher, or professor of religion, and a warm, devoted and useful preacher of the Gospel, are rarely ever found in the same person. My advice is, watch and pray lest you be led away from your duty and your God. In the present state of society, civil governments are indispensibly necessary. But the time is approaching, when the government and laws of Jesus will universally prevail, and all the rest shall pass away, as the fogs of the morning. It is right to support the civil and free government, under which we live, till they exist no more. Till then act as free men—act as christians under the inspection of our common father. Your servant, B. W. STONE, Editor.

A GOOD SIGN.

When Doctors of divinity, especially such as fill the presidential chair of a great theological school, recommend so warmly the reading of the scriptures, and from them to form our faith, and by them to square our lives, as Doct. Miller of Princeton has done, it is a good sign that truth will prevail over error, and that all the systems of divinity, rather the systems of opinions, formed by uninspired men, as cobwebs, will be swept away. I cannot forbear transfering from the columns of the Standard a few sentiments of Doct. Miller. Coming as they do from a high toned Calvinist, and a great stickler for orthodoxy, and authoritative creeds, they are truly valuable.

DR. MILLER ON REVIVALS.

The pious and devoted Mr. Baxter somewhere remarks—"The Word of God is divine; but our mode of dispensing it is human; and there is scarcely any thing we have the handling of, but we leave on it the prints of our fingers." The justness of this remark we shall probably all acknowledge.—And although the contemplation of the fact which it expresses, ought by no means either to discourage the Christian, or lead him to depreciate the real importance of human instrumentality in extending and building up the church; it ought to lead us all to "cease from man" as an ultimate guide in divine things; to "search the Scriptures daily;" to walk with a scrupulous care in their light:

and to pray fervently and unceasingly that both those who administer and those who receive the ordinances of God may constantly go "to the law and to the testimony" for guidance in every thing.

SINGING.

There is no part of divine worship more abused than singing. Every sect has a hymn book shaped and adapted to its peculiar systems of opinions, and these opinions are as variant as their names. Can this babel of confusion be acceptable to God! Can he be pleased with such worship! We grant that many such worshippers, worship in a zealous spirit; but we dare not pronounce it acceptable service, unless it be in truth, and with the understanding. Do any plead that zeal and sincerity sanctify the worship, and make it acceptable to God, though wrong in itself? We may also plead on this principle for the worshippers of Baal and Jugernot; for their zeal and sincerity can hardly be doubted. Many things are sung with great warmth, which if rightly viewed, would cause the humble soul to shudder. From examining a popular Hymn Book lately, from which I wished to select a few hymns for christian worship, I was more astonished than ever at the great dereliction from truth, contained in a great part of those hymns. Humbly hoping that the attention of God's people may be arrested to this subject, and that they may reform from this evil, I take the liberty to present a few specimens of many from that book.

"Well might the sun in darkness hide
And shut his glories in;
When God, the mighty Maker, died
For man, the creatures sin."

Now, it is believed, that no intelligent christian seriously admits that God ever suffered or died; for the orthodox themselves believe that He is without body, parts or passions; and that he is unchangeable. The Methodist brethren have acted right when they have changed the sentence as we have done,

"When Christ the mighty Saviour died;"

Yet I am sorry to say they still retain the doctrine in the highest sense in their creed—and maintain that very God was born of Mary, suffered, died, was buried and rose again from the dead. It is humbly hoped that these good people will before long, expunge this doctrine from their creed. Yet it is so interwoven with their system, that it will be extremely difficult to drop it without endangering the whole. Brethren, holding principles so indefensible, if nothing worse, should remember the old proverb, They that live in glass-houses, should not throw stones.

I proceed to observe, that though this hymn represents God the mighty maker dead, yet in the same book, He is represented as

his own executioner!! unless it be admitted, there was another God besides the God, the mighty maker, that died.

"Speak: are you strong to bear the load
The weighty vengeance of a God."

Again; The law its best obedience owes
To our incar ate God.
And thy revenging justice shows
Its honors in his blood.

Again; Bles'd be the Lamb, my dearest Lord,
Who bought me with his blood,
And quench'd his Father's flaming sword
In his own vital flood.

Again; How dreadful was the hour,
When God our wand'rings laid;
And did at once his vengeance pour
Upon the Shepherd's head.

Again; Thy body slain, sweet Jesus, thine,
And bath'd in its own blood
While all exposed to wrath divine
The glorious sufferer stood.

Now I humbly ask, can any serious, intelligent christian sing these, and similar verses, with understanding? Who can understand this! "The law its best obedience owes To our incarnate God." Can any once conceive of law owing obedience to any! Is not obedience always owed to law!—"And thy revenging justice shows, Its honors in his blood;" that is, in the blood of "the incarnate God." Did God the Father show his revenging justice in killing his Son? Or did he quench his flaming sword in the heart's blood of his Son, the incarnate God? Did he pour out his vengeance and wrath on the Shepherd's head? If God the Father was the executioner himself, why blame the Roman bands, and the more spiteful Jews? Why punish them for the deed—the horrid deed of crucifying the Son? If it be a crime, who is the guilty person? Dare we say———I fear to utter more.

I farther remark that God, when he killed his Son, and quenched his flaming sword in his blood, is represented as very vengeful, and wrathful, in plain language, as in a very angry humor, but as soon as he had perpetrated the deed of death, he is represented by this same book of hymns, as entirely changed in his temper; he is now appeased, reconciled and pleased!

"Through Christ I view thy wrath appeas'd
In him I see thee fully pleaaed."

Again; "In him thy reconciled face
With joy unspeakable I see."

Again; "In him the Father reconciled
Invites your souls to come."

I am persuaded such sentiments as these have swelled the ranks of infidelity. Such are the mere whimsies of mortals, never found expressed in the book of God. This assertion may be regarded and treated with indifference, and for it I may again be called a blasphemer. But the candid and intelligent will think differently from blind bigots, who are afraid to think their system wrong; therefore they never try their system by the Bible, but the Bible and all its advocates they try by their system. Who ever read in the scriptures of God being appeased and reconciled by the blood of Christ?

Again; "But O! unmeasurable grace
The eternal Son takes Adam's place.
Down to our world the Saviour flies,
Stretches his arms, and bleeds and dies."

Now I ask, where in the Bible is it ever said that the eternal Son (a contradictory term) ever took Adam's place, and suffered "the weighty vengeance of a God" in Adam's stead! And what unsophisticated person would call this "The unmeasurable grace of God?" Is it not the reverse of grace, to forgive when the debt is paid? To another verse I invite attention.

"Here I behold thy wonders Lord,
How Christ hath to thy law restored
Those honors, on the atoning day,
Which guilty sinners took away"

Here I ask, did sinners ever take away the honors of the law? What saith the scripture? It is silent. Do the scriptures ever say that Christ by his death restored those honors? They give no such hint. Sin had taken away from man glory, honor, and immortality—these Jesus restored by his life, death and resurrection. Man lost his own honor by sin, but his sin could not take away the honors of law, more than the honors of God. It would be a horrid idea to suggest, that the sin of man could strip God of his honors. This would make him a mutable being, and no longer an object worthy of being honored. Christ magnified the law and made it honorable—he magnified it, by shewing its spiritual extent in his sermon on the mount.—He made it honorable, in obeying every jot and tittle of it. Had it not been a good law, he would never have done it this honor. But this magnifying and honoring the law, by his death, is without Bible authority. Never was the law less magnified and honored than by the death of Jesus. His death was an outrage against law. They could find no guilt against him, and yet contrary to law human and divine, he was condemned to death.

These remarks are made to elicit investigation on these subjects—and if possible, to lead the religious to reformation from all errors in doctrine and practice. B. W. STONE, Editor.

We have received a communication from Isaac Painter, in justification of himself against the imputations made against him by Isaac N. Walter in a letter to T. M. Allen some time ago. We cannot give publicity to that communication, because we think the language too harsh and indecorous to be published in the Christian Messenger. It is to us very probable that Bro. Painter has been treated badly by his brethren; but it is more than probable; it is certain, that he has departed far from the meekness and gentleness of Christ in repelling the wrongs. Bro. Walter may also have erred ignorantly in his statements; charity hopeth all things. I am firmly persuaded the whole difference originated in the misunderstanding of the term preacher. Bro. Walter understanding by it one regularly licensed, or ordained according to common acceptation, and Bro. Painter, one who is authorized simply to exercise a public gift. The difference may be considered great; but to me, the dispute appears to border so near on trifling, that it does not justly claim a thought. All this evil has grown out of works of supererogation, or doing that not divinely required. Where in the scriptures do we learn that Conferences are authorized to make preachers? We exhort the brethren to love, peace and forbearance, and thus exhibit the christian character to the imitation of a ruined world. Reformation, unless it makes us pure in heart, is worth nothing. Self must be humbled at the feet of Jesus. Disgrace not the good cause by acting in opposition to it.

B. W. STONE, Editor.

Since our last, 18 have been added to the church at Nicholasville—21 at Poplar Run—about 18 at Leesburgh—8 at Bethel &c.—At Mount Vernon, Doct. Fishback's we understand, about 40—at Republican 8. No room for more.

OBITUARY.

DIED, June 20th, after several months illness, the young and amiable consort of Robt. J. Patterson, bishop of a church of Christ, at New Castle. She was resigned to the will of God She left a loving husband and an infant daughter, and a respectable connexion.

DIED, near Williamsport, Ohio, WM. BONER, aged 63 years. He was one of the first fruits of the christian ministry in that neighborhood, and has been a regular member of the Christian Church for 23 years, during which time he maintained the most exemplary conduct and piety. His sufferings were short, and his death triumphant—he died in the full assurance of hope. His funeral was attended by a crowd of real mourners for his loss.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

FOR THE CHRISTIAN MESSENGER.

NO. III.

How may a sinner obtain the remission of his sins, and assure himself of that great blessing?

Anxious to know how a penitent may assure himself of the great blessing of pardon, we travel back in our imagination to the day of Pentecost, and mingle with the 3000, who gladly received the word. They are about to be baptized. We inquire of one, who speaks for all, "Friend, for what purpose are you going to submit to the institution of baptism?" Why, says he, "For the remission of our sins. We inquired of Peter what we should do, and he told us to reform and be baptized for the remission of our sins; and the assurances we have that he spake by divine direction and impulse, forbid our doubting for a moment, the truth of what he has said." The important institution is administered: they are all immersed for remission. We approach the same person and resume our inquiries, thus: "Well, my friend, you have been baptized for the remission of your sins;—Do you believe your sins are forgiven?" The answer returned, is, 'certainly.' We ask again, "How do you know it?" "Why, says he, because the Lord, by the mouth of his servant Peter, commanded me to be baptized for remission; and having submitted to *that command, for that purpose, I am as certain my sins are forgiven, as I am that the word, spoken by Peter is true.* I have all the assurance of it, that the faithfulness of God can give. I have the pledge of the divine government. *I know it—not because I feel it;—but I feel it, because I know it.* So that my *happy feelings*, are not the *assurance* of my forgiveness, but the

result of my *assurance* growing out of my faith in the word of God, spoken by Peter." This, I take to be a scriptural and rational view of the matter. Nay—we aver, if there be any other than this just stated, by which the knowledge of forgiveness may be obtained, I have yet to learn it. *It cannot be known by feeling*, any more than my creditor can know, *by feeling*, *that I have lifted my note:* and just as logically does he reason, who says, *I know* my debtor has lifted his papers, *because I feel it;* as he, who avers, "*I know my sins are forgiven, because I feel it.*" To illustrate again. I offend against my friend. Upon reflection, I most sincerely regret it, and resolve upon reforming and making amends for my fault. My views of, as well as my feelings in relation to my friend, are entirely different from what they were, when I offended against him. Under the influence of this change of views and feelings, I go to him, and say, my friend! I have sinned against you, I most sincerely repent it. I ask your pardon. He answers: it is granted. I forgive you most heartily; and rejoice to see you sorry for your offence, and disposed to acknowledge it. I am now assured of my pardon, and feel myself relieved from the burden of my sin. But how do I know I am forgiven? *I know it, because my friend has given me his word that it is so.* Nor could I know it in any other way. To prove this, suppose my friend, upon asking his pardon, had replied, 'No sir, I cannot pardon you. I have no confidence in you.' Could I have gone away assured of pardon? Impossible. On the contrary, I should have left him under a sense of condemnation, because of his refusal to forgive me. Let us now advert to the meaning of the term *forgiveness.* We ought to understand the import of this term; for, for want of this knowledge, many talk at random upon this subject, and though clamorous, they know not what they say, nor whereof they affirm. What then, is the meaning of the term forgiveness, when used in relation to the salvation of a sinner? It certainly is not *love*, *peace*, *joy*, *long-suffering*, *gentleness*, *meekness*, *faith*, *hope.* It cannot mean a *change of heart*, from the love of sin, to the love of holiness. *It is not something done in a person. What then can it be?* It may be thus defined: Forgiveness, or justification, (which I use in the same sense) is a gracious act of God, wherein he pardons all our past offences, remitting the punishment due to them, and accepts us into favor with himself, in the Beloved.

Something like this seems to have been the idea of the good old Erskine and Fisher, in their explanation of the Shorter Catechism. They ask, and answer this question;—"*How do they* (justification and sanctification) *differ as to their kind?*" "Ans: Justification makes a *relative*, sanctification a *real change;* the *first* changes a man's *state*, the *other* changes his *heart* and *life.*" Page 224. I contend then, that the forgiveness, or justification of a penitent sinner, is *no moral change*, but is something done for him,—is an act of God, by which he blots out his sins, remit-

ting the punishment due to them. It is a fact I know, and a fact too, under the circumstances of the case, that speaks much in favor of this view;—that the *sacred writers never define the word forgiveness or justification.* They have, however, defined other words, of but little importance comparatively, such as *Corban, Golgotha, Aceldama, &c.* Why then have they not given us an explanation of the very, much more important words, *faith, repentance, forgiveness, justification, &c.?* The answer is,—*They knew that these words were perfectly well understood, and therefore, needed no explanation.* Just, then, as the word justification, or forgiveness, is to be understood, when applied to the deliverance of a criminal (in the view of our laws,) from condemnation and punishment, so it is to be understood, when used with reference to the salvation of a penitent sinner, from guilt and punishment, by the grace of God.

Let us now advert to some other testimonies upon the great question under consideration. We turn over from the 2d to the 3d chapter of Acts, where we find recorded Peter's second discourse, in which he thus addresses the Jews: "Repent ye therefore, or reform, and be converted, or turn to God, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord." Now, although the Apostle here, in his proclamation of the gospel, uses language a little different from that which he used on Pentecost, can we believe he preached *another gospel,*—that he proposed *other terms of pardon?* Can we believe, that *on Pentecost*, he enjoined baptism for remission, and that *here*, he proclaimed remission, without baptism? Impossible;—It cannot be, unless he disobeyed his commission. The commission required him to preach repentance, and remission of sins, every where, as he begun at Jerusalem; and as he begun with baptism for remission, so he must have proceeded, and so ended. This argument I conceive, is conclusive. We will now notice the order, in which the different items in these discourses of Peter, are arranged. The order of the discourse on Pentecost was as follows: 1 'Reform,' 2 'Be baptized,' 3 'For the remission of your sins,' 4 'And ye shall receive the gift of the Holy Spirit.' Of the second, in Solomon's Porch, this was the order: 1 'Reform,' 2 'Be converted, or turn to God,' 3 'That your sins may be blotted out,' 4 'That times of refreshing may come from the presence of the Lord.' The only difference, then, in these discourses, worthy of notice, is found in the 2d item. In the first discourse, the Jews are commanded to "be baptized for the remission of their sins;" and in the second, they are commanded to "be converted, that their sins may be blotted out." How are we to account for this difference in language? I answer, first, in the words of the Harbinger—Extra, page 15. 'Why the Apostle Peter should have used 'converted,' or 'turning to God,' instead of 'be immersed,' is, to the candid unprejudiced reader of this narrative, very plain. After Pentecost, the

disciples immersed on that day, *having turned to God* through Jesus, were spoken of by their brethren as *discipled*, or *converted* to Jesus. The unbelieving Jews, soon after Pentecost, knew that the disciples called the immersed, converted; and immersion being the act of faith, which drew the line of demarcation between Christians and Jews, nothing could be more natural than to call the act of immersion, the converting of a Jew." Again; as baptism is that overt act by which we put on Christ—put ourselves under his government—are made the children of God,—evidence our death to sin, and our resurrection to a new life of holiness—our putting off the body of the sins of the flesh—is there not, therefore, a great propriety in its being represented as a conversion, or turning to God?

We are well aware that the captious, who are more desirous to find fault, than to understand, will be apt to object. 'Well then you make water every thing.' Not at all. We well know, (and we state it now, once for all, that we may not be misunderstood, nor misrepresented,) that baptism a thousand times in water, without a previous conversion to the truth,—to the love of truth,—to the love of holiness—without a previous change of heart, *would be useless, and worse than useless.* We only contend therefore, that when persons are baptized, possessing all the prerequisites, their conversion is completed by that act. But be this as it may, it is clear that no person can be converted, in the sense of Peter's second discourse, *without baptism:* for the blotting out of sins was to follow this conversion. And as, in the first sermon remission was proposed, upon their baptism, is it not impossible to conceive, that a few days after, preaching to the same description of people, under the same commission, and in the same city,—he should propose remission of sins, without baptism? It cannot be. And yet for all this our opponents have to contend. Let those, who take a different view of this matter, explain, if they can, upon *their principles*, why Peter in his first discourse proposed remission of sins through *baptism*, and in the second, through *conversion.* Or if they deny that remission as proposed in the first sermon *followed baptism*, must they not, to be consistent, deny that blotting out sins, as proposed in the second, *followed conversion?*

JOHN ROGERS.

This is Friday, July 20, and the four day's meeting of the Methodists, (Episcopal and Radical) Presbyterians and Baptists, at C———, has commenced. What will be the result, time will develope. The first discourse was delivered by a Mr. V—— from 1 Cor. 2 chap. and 1 and 2 verses. He descanted briefly upon the inherent depravity of human nature, and for proof of this *inherent depravity*, he referred us to Paul's description of the Gentiles' character, as portrayed in Romans 1st, and to his description of the Jews, as presented in Romans, 3d chapter.

Singular proof, thought I. In the second place, he spoke of the prophecies relating to Christ, and of their fulfillment in his birth, life, death and resurrection, as proving him to be the Saviour of the world. He wound up by exhorting the people to repent, and turn to God, in the usual vague, indefinite, orthodox style. In the evening of the same day, the same gentleman gave us a discourse on the 34th verse of the 8th chap. of Mark's testimony. Several common and very correct sentiments were advanced upon this subject. One sentence, however, being a little uncommon in its structure, struck us with peculiar force. Said he, "My friends, you will soon be transfixed by the fiat of the Almighty, in your eternal condition!!" He was followed by Mr. D—— (the author and finisher of the meeting,) with an exhortation, in which he affirmed, "That the cause of Christ, had never received such a shock, as it had done within the last 4 or 5 years, since the Waldensian age;—That some pretended that the divisions which had taken place within that time, had grown out of differences with regard to religious principles, but said he, it is a mistake. It is because iniquity has abounded, and the love of many has waxed cold." This is manifestly a two-edged sword, and can with great ease, and probably with much propriety, be turned against the head of Mr. D., its maker. *Certainly*, it is as indefinite, and as capable of two interpretations. as *heathen oricle ever was.* Saturday arrives. Mr. S—— appears and takes his seat in the 'union meeting.' He gave us a discourse on Rev. 12th chap. and 1st verse. He said a number of pretty things, concerning the relations of the church to Christ, as her husband, and of her duties and privileges, growing out of those relations. He took care however, not to inform us, how the church is married to Christ—what the marriage ceremony is. In the evening, a Mr. C——, another son of Episcopacy, appeared, and delivered a discourse on Acts, 2d chap. and 37th verse. I was in hopes he would include the 38th verse. But, no:—never a word was said with reference to it. He proceeded to show the reason, why the people, on Pentecost, said "men and brethren, what shall we do?" And having done this, he ceased his operations, without telling the people *what to do.* This, thought I, is as if a physician should visit a person, ready to die under the operation of disease, and deliver to him a long lecture on the cause or causes of his disease, and then abruptly leave him, to get well the best way he could. By the way, I could not help thinking that the axe was borrowed, though it did not fly off the handle. He was followed by a Radical. Now thought I, we shall have some first principles. Said he, the people, who cried out 'what shall we do?' were told to repent. Very well; a good start. But to my astonishment *not one syllable further, with Peter's answer, would he go.* But this probably, after all, is the best course they can pursue, for if they will not receive Peter's doctrine, what better can they do, than just to skip over it? On Lordsday

morning, Mr. S—— again addressed the people. His subject was the future judgment. A number of good reasons for a future judgement, were presented with considerable force. He is a man of good intellect, of a very retentive memory. He was followed by a Mr. V—— who delivered a discourse on the new-birth, on John, 3 & 3. It was dark enough, in all conscience. He told us again about inherent depravity,—of the satisfaction made by Christ to the demands of justice,—of the sending down of the Holy Spirit, consequent upon this satisfaction of Christ, to make an application of its benefits, to men. So that, said he, repeating it twice, and emphasizing it, "There is no *legal obstruction*, to the salvation of a sinner." Paul protests against this doctrine. For, says he, 'By deeds of law shall no flesh be justified. In view of law, or legal principles, every mouth is stopped, and all the world is guilty before God. But says he, a righteousness of God *without law* is manifested. Therefore, we are justified freely by his grace, not by legal procedure. Now to say, we are saved by Christ's obedience to law, in our stead, is to preach salvation by law, and thus to overthrow forever, the doctrine of grace—to frustrate the grace of God.' Sunday evening, Michael, the Radical, again addressed the congregation. Towards the winding up of his discourse, he became much animated. Said he, "I believe in the good old way the people got religion twenty and thirty years ago." Yes, said he, "thousands of good christians have been made on *dry land*." What an argument! An appeal to popular prejudice! The argument of Demetrius, and his fellow craftsmen. "Ah!" said he, "my friends, no outward ordinance can change the heart of a sinner!" Well done, Michael. So say I. But why beat the air? We believe that the hearts of men ought to be changed before baptism; and therefore, that no "outward ordinance changes the heart." But will this Radical,—this man of first principles, and the rest of our opposers, *never learn the difference between a change of heart, and a change of state, or between a change of heart, and forgiveness of sins!* No two things are more distinct.

AN OBSERVER.

P. S. No Presbyterian preacher appeared during the meeting. The unionists entered into covenant, to pray, and did pray for a revival, several times during the meeting, and were assured by Mr D—— that if they prayed aright. they were sure to have a revival. So it was, the meeting broke up without a 'communion' or a 'revival.' Not an 'anxious person' could be got upon 'the bench!' There must, therefore, have been something wrong. The 'union,' probably, was not as *entire* and *perfect*, as might have been desired. So ended the four day's 'union meeting.' The motives of those who appointed it, and attended it, were probably of the best character;—I impugn them not; yet I do most conscientiously believe, that all such efforts at union, will prove abortive;—that the sects, all together, Radicals and all,

are *Radically wrong*, and must be *Radically changed*, before a union, upon Heaven's own plan, can ever take place. So believes an Observer.

AN ADDRESS TO THE CHURCHES OF CHRIST.

I am now near threescore years of age—near 36 of which I have labored in word and doctrine. I labored seven years with the Presbyterians, and should have continued with them, if they had permitted me to read and understand the scriptures for myself, and to preach them according to my understanding of them. But this I was not permitted to do. Honesty I preferred to hypocrisy, liberty to slavery, poverty to wealth, a good conscience to ease and popularity, and the glory of God, and the honor of his truth, to every other consideration: therefore, with a few free spirits, I resigned all my friends, my ease, my good name, my living, to Jesus and his truth; determined to follow him wherever his word should direct me. To be bound by a human authoritative creed, confessed to be fallible, I could not, I would not.—Determined to be free myself, I durst not attempt to impose such a creed on others.

I thought, if Presbyterians had a divine warrant to exclude me and my brethren from the ministry, because we could not conscientiously receive and preach their peculiar doctrines, then must they have a divine warrant to exclude every other sect that does not receive and preach their doctrines. If they have not this right to exclude other sects, they had none to exclude us.—All sects claim this right; and were they to act up to it, they would be mutually excluded, by one another. Can this be of God? As much so, as the claims of the Pope to infallibility. I confess I see no difference, unless it be this, that the Pope boldly claims to be infallible; but the sects deny infallibility in word, but act upon the principles of infallibility; for they exclude from the kingdom (such they call their sectarian establishments) all who cannot receive and proclaim the doctrines of their creed. Would they dare do this, did they really think that their creed was not infallible?

There are two kinds of human authoritative creeds—one is drawn up in articles, and written or printed in a book—the other is a set of doctrines or opinions received, but not committed to writing, or printed in a book. Each of these kinds of creeds is used for the same purpose, which is to exclude from fellowship the man, who dares to dissent from them. Of the two, we certainly give the preference to creeds written and published; because we can then read them, and form a more correct judgment of the doctrines contained in them.

There are some amongst us very clamorous against written or printed creeds, who yet have a creed of their own, of which they are as tenacious, as any other sectarian is of his written creed; and they are equally intollerant against those who dissent from

their doctrines or opinions. From several sources we have received accounts of some (I am sorry to say teachers too) who have received it as an article of their unwritten creed that none should be baptized, but such as are saved, and have their sins forgiven, and who have in themselves the evidence of that forgiveness and salvation. These teachers, therefore, oppose zealously those who act up to the old commission, "preach the gospel to every creature. He that believeth and is baptized shall *be saved* —and repent and be baptized for the remission of sins, &c." Do they preach that a man must be saved from his sins, and must have his sins remitted before baptism? This is their creed; and the plain scripture to the contrary must be frittered away, in order that their creed may stand securely.

I have no doubt that many brethren, who differ on this subject, do not understand it. Disputations, founded on ignorance, are generally very warm, and always endless. Many advocates for the doctrine of being baptized for the remission of sins have, by their ignorance of the doctrine, done infinite injury to the cause, and have given just reason to others to be alarmed, and to oppose their real error. And these opposers have done equal injury to the cause, and have by their unguarded, not to say, unchristian zeal, given just cause to others to be offended. My dear contending brethren, will you candidly attend to an old servant and brother, while he pleads for reconciliation?

Does the advocate for remission of sins by baptism, plead that by baptism the heart of a sinner is changed—that he is saved from the love and reign of sin? If he does, he is entirely ignorant of the doctrine for this change must take place before he is a fit subject for baptism. He must believe and repent or reform, before he should be baptized. And what is reformation but a change of heart? Can a man be said to be reformed from sin, and yet love sin? No. He cannot. By faith in Jesus, who lived, died and rose again, the sinner is reconciled to God, and consequently, hates sin, and is determined to reform and turn from all iniquity, and obey God in all things. Yet he is not saved from the condemnation of sin, his sins are not yet remitted or forgiven. He is therefore commanded by the authority of Jesus to be baptized for the remission of sins, for salvation. He submits to be baptized, and now the pardoning act of God is passed, he is forgiven, wrath and guilt are removed.

A poor criminal is chained in jail, condemned to be hung. The Governor offers to save him from this penalty of death, or to remit or forgive his sin, which is the same thing as to save him from being hung, provided he will reform and be immersed. The terms are proposed—the poor criminal seeing the mercy, goodness and favor of the governor, is brought to contrition and melted to tears. He is heartily determined on reformation—O, says he, I am determined to sin no more. I do and will reform. Is he now forgiven? No: he has complied with but one term—

he must be immersed in water. He does not cavil, but immediately is immersed—now he is pardoned. Now says he, I am saved from the gallows—now my sin is remitted. I know I am forgiven, if the word of the governor be true. So says the poor repentant sinner, who in the name of Jesus is immersed for the remission of sins. Baptism is a confirmation and seal of his pardon.

What we understand by reformation then is a change of heart: this by some is called regeneration. With such I have no dispute while we believe the same thing. Regeneration we believe is a change of our state, and not of our heart.—It is to be inducted into the kingdom of God—into the full privileges of the new dispensation.

But is nothing more necessary besides faith, reformation and immersion? Yes; "And you shall receive the gift of the Holy Spirit." This is the crowning blessing of all blessings. This Spirit we are said to *receive through faith*. Gal. 3, 14. "*This Spirit is also given to them that obey him*," Acts, 5. 32.—It is given *to them that ask him*. God's plan appears to be this, that whoever believes, reforms, is baptized, or obeys the gospel shall be saved, shall receive remission of sins, and the gift of the Holy Spirit.

But says the opposer of the doctrine, "Is baptism regeneration?" I answer; no, not in your understanding of the word, as meaning a change of heart; this change we think is reformation, which must precede baptism.

But, you may still say, can God forgive none but the immersed? We are assured he will forgive the immersed penitent, because his word has assured us he will. We cannot be so sure that he will forgive the unimmersed penitent. Could a person be brought by doctrine to believe that faith and repentance were only necessary to remission, and that baptism was entirely unnecessary to this effect, he might receive this word with gladness, and this he might take for evidence of remission; but we should ask the important question, what saith the scripture? We have no doubt that multitudes have been changed, are pious, and will ultimately be saved with an everlasting salvation who have not been immersed. We are far from saying, that God has so bound himself by his plan, that he cannot pardon an humble penitent without immersion! Far from us be this sentiment.

But say some; Campbellism we will oppose. In this we wish you success. But beware lest you are either beating the air, not understanding what it is; or lest you oppose the truth of God, because bro. Campbell has advocated it. There is danger, and therefore, you ought to be cautious. But says another, I am determined to oppose Stone's Arianism, and Socinianism, with all my might—Amen! But be sure, you fight not an image made by yourself or by others, and call it Stone's doctrine; and beware lest in your opposition you lift your arm against the truth of God

and do a great injury to yourself. Campbell and Stone are but fallible men, and therefore should not be followed farther than they follow Christ. Our opinions we wish no man to receive as truth, nor do we desire to impose them on any as tests of christian fellowship. This is the principle on which we as christians commenced our course many years ago, and I cannot but view those as departed from this principle, who will not bear with their brethren, because they believe in baptism for the remission of sins, and because they meet every Lord's day to worship the Lord in praying, singing, exhorting, and breaking bread. O brethren, these are subjects concerning which many of us differ, but for this difference we ought not separate from communion, and christian fellowship. All believe that immersion is baptism—why should they who submit to the one baptism contend and separate because they do not exactly view every design of it alike?

We have opposition and war from every sect. They appear to be combined against us. Shall we fight one another?—We, who profess to stand upon the Bible alone, and contend that opinions of truth should no be made terms of fellowship—shall we be intolerant towards each other because we may differ in our opinions? Forbid it, Heaven! If you think your brother in error, labor in the spirit of love and meekness to convince him; but imposing zeal against him will only harden him against any good impression you would make. It will probably stir up strife, and ultimately destroy love, the bond of union. Preach the word, was an apostolic command to a young preacher. It would be well for us all to attend to it diligently. In doing this we shall both save ourselves and others: this cannot be done by preaching our opinions. Let the unity of christians be our polar star. To this let our eyes be continually turned, and to this let our united efforts be directed—that the world may believe, and be saved. A little longer forbearance with each others weakness, and truth will triumph. But let that man, who opposes christian union, remember, that he opposes the prayer of Jesus, and the salvation of the world. How will he meet his Judge?

B. W. STONE, Editor.

LITTLE ROCK, A. T., July 17, 1832.

Brethren Stone & Johnson:—I came to this place last April for the purpose of following my profession. Here I found several of my old acquaintances from Kentucky, Tennessee and Alabama. As they were distitute of preaching. they requested me to address them as often as I could. I agreed to do so while I remained, which I expected would be 2 or 3 weeks. During this time a considerable excitement was created among the people. Our congregations gradually increased: and some began to be thoughtful on the subject of religion. I ultimately gave them the ancient gospel. One believed it. She was the wife of Col.

Taylor, the Sheriff of the County. She was immersed for the remission of her sins.

The 4th day of this month, being our national anniversary, I addressed a large congregation on the subject of union among christians. I showed 1st., That union among the people of God was according to the will of Heaven. 2. The nature and extent of the union inculcated in the Gospel. 3. The principles upon which this union might and would be effected. I showed the impracticability, and indeed, the impossibility of its being brought about by any means, but the word of the Apostles. At the close of my discourse I proposed to the Baptist Church, whether they were willing to renounce the Philadelphia creed, and in lieu thereof, to take the christian scriptures as their only rule of faith and practice. And be it known to all concerned, that the church did then and there *unanimously* agree to throw off the yoke of human bondage, and became religiously free on the same day, our forefathers determined to become politically free. They renounced every ecclesiastical law-giver but Jesus, and determined to be governed by his laws alone. I then proposed whether there were any, who were disposed to unite with the congregation upon these principles. Three came forward, among whom was a Mr. Patten, a merchant of this place, (formerly from Bourbon county, Ky., and recently from Cincinnati, O.) He was a Presbyterian. The next Lord's day I addressed a large congregation on God's plan of saving sinners. At the close, I proposed whether any were willing to confess the Lord. Several came forward, among whom was a Col. Caldwell, formerly from Ky. Speaker of the last legislative counsel of this Territory. They were immersed in Arkansas river. Last Lord's day I addressed a crowded assembly on the 2d chap. of Acts; and made the same proposition. Several others came forward to confess the Lord; and, to the astonishment of many, a Mr. W. Stevenson, a Cumberland Presbyterian preacher, who has been teaching that *ism* for many years. In a concise and lucid addres to the people, he gave his reasons for renouncing his infant *rantism*. (I have no reason to give them.) They were all immersed straightway. Bro Stevenson is a man of exemplary piety, and excellent mind, and well cultivated. He is the most popular preacher in the Territory. Every person as far as I am able to learn, has confidence in him. I consider him a great accession to the cause of reformation.

In the evening we broke bread. We had a glorious feast. In the course of 3 weeks, 14 have been immersed and added to the church. More will be immersed next Lord's day. The work is going on gloriously. Farewell. B. F. HALL.

Little Rock, August 23, 1832.

Brother Stone—When I wrote last I did not expect to address you so soon as this; nor would I, did I not believe I had intel-

ligence to communicate, sufficient to justify it. Last Lord's day (yesterday) at 10 o'clock, I delivered an address to a crowded house on Acts, 20th chap. After meeting, 2 ladies made the good confession and were immersed. At 4 o'clock, I spoke or lectured on the 2d and 3d chapters of Gallatians. I explained the nature and design of baptism. We then broke bread. At the close, I proposed whether any were disposed to obey the Lord. Seven came forward and made the good confession. This morning, a young man came to my room to see me on the subject of baptism. He will be immersed next Lord's day. I have just learned that several others will come also. The work just began fairly yesterday; and yesterday was the first time violent opposition has been publicly made

B. F. HALL.

Casey County, Ky. August 3, 1832.

To the Editors of the Christian Messenger:—In haste I drop you these lines to let you and the public, through your periodical, know how the good cause of gospel truth is triumphing in this section. We commenced a three day's meeting in Liberty on Friday before the 4th Lord's day in June, the fruits of which were 6 confessed and 5 obeyed. On Friday before the 3d in July commenced also a three day's meeting at Pergamos, where 7 confessed and obeyed. We then commenced 6 day's meeting, three in Columbia and the other three in the boundery, when thirty-two made the good confession, and thirty-one obeyed. On that night brethren W. Sturman, N. Walters and myself came on to bro. S. Dammeron's. about sun set to stay all night. After supper the family came together for family worship, when was read the 8th of Acts. Prayer also being made, we then proposed if any present, like the Eunuch, believed, if they would come forward, they could, like him, be baptized; three of the family came forward, and made the good confession, and in the morning, before breakfast, were immersed in the name of Jesus. These, added to the 32 make 35, who confessed the Lord in the six days. The prospects are flattering: I do believe, notwithstanding the sectarian opposition, the old gospel will prevail.

Yours, &c. JOHN JONES, Sr.

Mt. Sterling, Ky. August 30, 1832.

Brother J. T. Johnson.—I am anxious to hear from you, and to know the particulars of your operations. I am constantly going, and am much encouraged. Prospects are flattering in every place where I have been. You have no doubt, heard of our success at our four day's meeting at Poplar Run, which terminated on Monday last. Since the commencement of this year I have had the pleasure of seeing many immersed by several teaching brethren, and I have with my own hands, immersed 135, 42 of which I have immersed about home, that is, within the

bounds of the churches which I have been in the habit of attending statedly for years past; and 5 others have made the good confession who are not yet immersed. Many of the above named 42 and 5, are of our best citizens, and of my most respectable neighbors. JOHN SMITH.

Bro. G. McDuffie writes from Moscow, Ia. July 26.—Many are coming from darkness to light in these parts. On last Lord's day I baptized 5, and the prospect for more is good.

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On the 5th Lord's day of July, Bro's. Jacob Creath, Sen., and Thos. Smith held a 4 day's meeting in the Forks of Dick's river, Garrard county—14 were added to the church, or rather were united together as a church, as no church of Christ existed there previously.

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On the 1st Lord's day of August, the senior Editor with bro's. W. Scott, Challen, Andrews and others held a three day's meeting at Covington; 16 were added to the church, and 1 more a few miles distant.

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Bro. John Smith writes Aug. 16.—At a meeting in Nicholas county, 12 persons made profession of faith in Christ, and he immersed 4 more in his own neighborhood.

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From Eld. D. H. Hathaway (Decatur, O.) Aug. 20, 1832.—The cause of God is still gaining ground, where I travel. Since the 3d Lord's day in April I immersed 14 in Lewis county, Ky.—11 near the mouth of Ohio Brush Creek—on Scioto Brush Creek 4 more will be immersed soon. In this month we received 9 in the Forks of Ohio Brush Creek.—Since 1st of June 32 have united, 27 of which I immersed. In Highland I immersed 1, on Eagle Creek, Ash Ridge—at Bethel we have immersed 6—at Clover 8—at Republican 6—on Buckskin 2.

LETTER 4.

To J. L. Wilson, D. D.:

Dear Sir—It is hardly hoped that you will be profited by any thing we can write in defence of ourselves against your allegations. We can hardly indulge the hope that you will even trouble yourself so much as to read our essays. Your age and high standing in society have fixt your mind, and precluded, in a great measure, any farther degrees of improvement. We in these letters have a higher object in view, which is to disabuse the public mind with regard to doctrines charged against us by you, and others.

In your No. 3. of "past and present," speaking of us, you say; "They would not, at first, in plain English, deny the Covenant of Grace as they had done the covenant of works. But denying

the suretyship of Christ amounted to the same thing. By denying the covenant made with the first Adam, they were free from imputed sin—by denying the suretyship of the second Adam they rejected imputed righteousness. I hope it will never be forgotten that the Holy Ghost in the sacred scriptures, has called sins, debts. As a debt obliges a debtor to payment, so sin binds over the sinner to punishment. A surety is one who undertakes to pay another man's debt, or suffer punishment in his room.—Christ, in the covenant of grace, became the surety for all his people—and for them fulfilled the precepts, and suffered the penalty of the law."

We have already shewn, in a preceding letter, that the covenant of works, as made with Isreal, we never denied—but *that* covenant of works, said by your Confession to be made with Adam we have denied. Our reasons for denying it are stated in Letter 3. These reasons, we think, will never be confuted by scripture arguments. But by denying your covenant made with Adam, you say we have denied the doctrine of imputed sin. We have never denied the doctrine of imputed sin, as taught in the scriptures—nor have we denied, that by the one transgression of Adam, all the world are condemned to death, natural death. But we have denied that moral evil, or moral qualities, are imputed or transferred from Adam to his posterity, so as to render them objects of eternal displeasure, and punishment in hell. For this we find no divine authority.

But you represent us as having denied the covenant of grace, because we have denied the suretyship of Christ. My dear sir, you seem to take for granted that your system of opinions, as stated in your Confession, is infallible. We have already shewn, in a preceding letter, that your definition of the suretyship of Christ is entirely different from that given in the scripture. We do not deny *that*, given in Heb. 7. 22, but we are constrained to deny that, given in your Confession. But by denying this, you say, we also deny the covenant of grace. *The covenant of grace* is an unscriptural term; but we suppose you mean by it the second covenant—or covenant of promise, or new covenant, as stated in Heb. 8. You cannot, surely think that we have denied this covenant!—The truth is this, you seem to take for granted that the covenant drawn up by the Westminster doctors, is the covenant of grace; it is in these words: "Wherein he freely offereth unto sinners, life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe." Chap. 7, sec. 3. "The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed." Lar. Cat. Qu. 31. Where in the scriptures do we find that this covenant was made with Christ as the second Adam, and with him as the surety of all his elected seed? If by the expression "*In thy*

seed, Gall. 3. 16, which is Christ, *all the families of the earth shall be blessed*,"—if by this we must understand that the covenant was made with Christ as the elects' surety; then we must acknowledge Abraham to be a surety in the same sense; for it reads, "In thee, (Abraham,) and in thy seed shall all the families of the earth be blessed." Did Abraham pay the elects' debts of obedience and suffering? And did the second Adam also pay them? or did it require the conjoined obedience and suffering of both to pay the debts? These queries will puzzle orthodoxy to answer. But how can *all* the families and nations of the earth, mean the elect seed of Christ? To affirm, it is easy, to prove, impossible.

But the Westminster covenant of grace says, that God "promises to give unto all those that are ordained unto life his Holy Spirit to make them willing and able to believe." Where could those doctors find this promise? We are fearless of being contradicted by any intelligent reader of the Bible, when we say, such a promise is not to be found in the scriptures. If faith be one of the promises of the covenant of grace, no man can be saved; nor can God, the promiser, grant faith; or any blessing of the new covenant to one of Adam's family. For the scripture says, "that the promise by faith of Jesus Christ might be given to them that believe"—and "that we might receive the promise of the Spirit through faith." Gall. 3, 14, 22. As the Spirit is a promise of the new covenant; and as the promise is given to them that believe, then till they believe they cannot receive this promised Spirit; and yet until they receive this Spirit, they cannot believe. This we must view as something beyond a mystery.

Your covenant of grace has some semblance of truth, when it says, "that God freely offereth to sinners life and salvation by Jesus Christ, requiring of them faith in him that they might be saved." Yet it soon follows that this life and salvation are for the ordained, the elect only.--He requires sinners to believe in Jesus that they may be saved; yet he requires of them an impossibility; for they cannot believe till he gives them the Holy Spirit to make them willing and able to believe. "He requires them to believe in Jesus that they may be saved!" According to your covenant, is there salvation for the non-elect?—for those, for whom Christ is not surety? None: and yet God requires them to believe in Christ as their Saviour, when he is not! Does God require his poor creatures to believe an untruth, and then eternally damn them for not complying with the requisition? It is awful enough to punish them forever for Adam's first transgression; but transcendently more awful to punish them eternally for sin, to commit which they were bound by absolute necessity. The gospel to the non-elect is the greatest curse conceivable: better for them it had not been introduced into the world. For such plain speech, I expect to be ranked by you, and all systematics of your faith, among infidels, and enemies to christianity:

The fear of this may deter cowards from speaking the truth; yet I have advanced beyond the fear of man so far, that I will speak out, and expose every error that opposes the truth of my Lord and my God, and which veils his lovely character from view. In your 4th no. you say, "Faith was another subject on which the New Lights dwelt with as much zeal and confidence, as if their opinions had been new revelations. "Faith was the belief of testimony or evidence"—"Faith was the act of the creature, previous to the influence of the Spirit of God upon the heart, and before regeneration"—"Faith was the gift of God in the same sense that muscular motion is the gift of God"—"There was but one kind of faith." "We may choose or refuse to attend to evidence, but, if we attend, it is not left to our will or choice, whether we believe or disbelieve." In short, faith with them, was any thing, but what the Bible, and our Confession of Faith describes it to be."

My dear sir, you must have been very unguarded when you wrote this last sentence, or you must have been better acquainted with your Confession of faith than with the Bible. You have given a correct view of our doctrine on faith, except that we are represented as saying that faith is the gift of God in the same sense that muscular motion is the gift of God. With this phraseology I am unacquainted It certainly needs explanation. But the rest is a fair presentation of our sentiments, but with you, they are any thing but what the Bible describes. We will test this assertion by the Bible itself; for I care not what your Confession may say to the contrary.

1. "Faith is the belief of testimony or evidence." Now does not the Bible represent faith as produced by testimony? John, 1, 7. "The same (John the immerser) came for a witness, to bear witness of that light, that all men might through him believe." If any believed in Jesus the true light, was not that faith founded on the testimony of John?—John, 4, 39. And many of the Samaritans of that city believed on him for the saying of the woman, who testified, He told me all that ever I did. Was not the faith of these Samaritans founded on the testimony of the woman?—The miracles of Jesus were good evidence of his Messiahship. John, 5, 36. But, "these miracles were written that ye might believe, &c." John 20, 31. Surely faith depends on testimony. There is not a doctrine better established in the whole Bible than this—and yet, you say, this is any thing else than what the Bible describes!

Let us test another sentiment rejected by you, and see whether it accords with the Bible. "Faith is the act of the creature, previous to the influence of the Spirit of God upon the heart, and before regeneration." That faith is the act of the creature, none without a blush would deny—that the creature must perform this act previous to the influence of the Spirit on his heart, we think equally plain. What is the influence of the

Spirit on the heart? The orthodox themselves acknowledge it to be convincing, quickening, and sanctifying. Can a person be convinced of sin before he believes the truth, and that he is a sinner? But what saith the scripture? I have just before proved by it, that we must believe before we can receive the Spirit, and consequently before we receive his influence: and that we receive it before regeneration, or the change of heart. is evident; "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." John 1.

That there is but one kind of faith, is true with reference to its being produced by testimony. Yet this testimony may be divine or human, and therefore faith may be either divine or human. With regard to the last sentiment, presented as ours, I cannot conceive how any man can reject it. We have so frequently written on this doctrine that it is unnecessary to say more.

With sentiments of respect, I subscribe my name,

B. W. STONE, Editor.

From Leland's Budget.

1 Kings 17. Elijah the Tishbite, was commanded of the Lord, in the time of a distressing famine, to hide himself by the brook Chereth, where the ravens were commanded to feed him. In obedience to these orders, the prophet went and dwelt by the brook, which was one of the tributary streams of Jordan. And the ravens that live on prey, brought the lonely saint bread and flesh, contrary to the laws of their nature, in the morning, and the same at evening, which, with the water from the brook, formed the sustenance of Elijah.

But, in process of time. the brook dried up. and the ravens neglected their charge, which reduced the prophet to entire want, without the least *human* appearance of relief: but the word of the Lord came unto him, saying Arise, get thee to Zerephath, which belongs to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. I do not send thee to king Ahab, nor any of the princes of Israel; for they are idolators and seek thy life: nor do I send thee to the rich, who have wealth, but no hearts to communicate: I send thee not to any man or woman of Israel, for they are so self-conceited of their own advantages, and their pre-eminent virtue above other nations, that they neglect all humane and benevolent actions; but to a *Widow woman of Zidon* I send thee.

In compliance to these instructions, Elijah arose and came to Zerephath; and when he came to the gate of the city, behold! the widow woman was there, gathering sticks for ovenwood; and he called to her, and said, fetch me a little water, I pray thee, that I may drink. The woman, who had not been civilized to barbarity, nor gospelized to covetousness, very courteously

went to bring him the water for which he prayed; but as she was going, he called to her again, and said, bring me, I pray thee, a morsel of bread in thine hand.

The Lord had given commandment to the woman to sustain Elijah, but had not given him any legal orders on the woman: hence he *prayed*, both for water and bread. Water had not yet grown scarce in Zidon, and with this request the woman could easily comply; but when a *morsel of bread* was called for, it touched the tender feelings of her heart, and she said, as the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise, and behold I am gathering two sticks, that I may go and dress it for me and my son, that we may eat it and die.

The Zidonian woman swore by Elijah's God, that her case was extremely pitiable and indigent, and we have every reason to believe her narrative was true.—She had no prospect of any future supply, but expected that after herself and her son had one more little cake, they must both die.

And Elijah said unto her, "Fear not; and go and do as thou hast said; but make thereof a little cake *first*, and bring unto me, and after make for thee and thy son." How radically different is the doctrine of the text, from the conduct of most of the ancients and moderns! "Let me *first* get wealth, and *then* I will be liberal—first lay up enough for myself and my children, and then I will communicate to the servants of the Lord," is the practical language of men and women in general; but the injunction of the text is, "Give the prophet of the Lord a little cake *first*, and then prepare for the family." This precept perfectly coincides with the instructions which Solomon has given us—"Honor the Lord with thy substance, and with the *first fruits* of all thy increase."

Some suppose that the prophets of the Lord will perish unless *legal* provision is made for them: *this* provision, however, was not made for Elijah. Others imagine, that when men are called to the holy and public service of the Lord, the Almighty will support them by miracles. This is sometimes the case; for, by ravens this same Elijah had lately been fed; but in the instance before us, the miracle was not wrought so much for the prophet who *received*, as it was for the woman who *gave*.

A certain class of men have strong faith that God will provide for the laborers in the vineyard, and their good faith is all they have, for they never communicate; but in the case before us, the woman did not speak the language that many do in these days—"Never fear, Elijah—your God will feed and preserve you: for my own part, I should never be afraid to trust him. I have but a little, and that I need for myself and my son: no doubt but others will give you food, and you will do well enough." No, her language, her conduct was different. She reasoned thus—"I have a little meal and oil, and but a little—the Lord

who gave me this little store, has a right to it. He now commands me to give a *little* out of my *little*, and I must obey: otherwise I should be worse than the ravens which checked their own appetites to bring bread and flesh to the prophet. Obedience is my work; events belong to God who can make all grace abound. The Lord has not only commanded me to give a little cake *first* to the prophet, but has also promised that my store shall not be exhausted. I will therefore trust his promise and obey his command. If my son should ever reproach me for giving that to the prophet which was his patrimonial or matrimonial right, I will read him a lecture of what befel old Eli for honoring his sons more than his God; and what judgments likewise fell on his sons."

The widow therefore obeyed—made the cake *first* for the prophet and carried it to him—invited him into her house, and entertained him all the time of the drought, and the barrel of meal wasted not, neither did the cruise of oil fail. according to the word of the Lord which he spoke by the prophet.

In process of time, the son of the woman sickened and died. All the *human* prospect of succor in old age was now taken away. How pitiable her state! yet she did not murmur, but acquiesced like a saint. She said to the prophet, "O thou man of God! art thou come hither to call my sin to remembrance and to slay my son?"

Elijah was extremely afflicted, that the woman who had been so hospitable to him should thus be deprived of her only son. He therefore mourned and prayed to his God, until the soul of the child returned to its clay. She was now greatly comforted and confirmed in the word of the Lord which was spoken by Elijah.

Here we see that the woman was supplied through a long famine, and had her son raised from the dead, because she gave the servant of the Lord a *little cake* FIRST. Let others learn to do likewise. And let all the servants of the Lord learn from Elijah to be not greedy of filthy lucre, but to be content with a LITTLE CAKE.

MARCH 15, 1832.

To the Editors of the Christian Messenger;

DEAR BRETHREN:—From circumstances which have recently transpired, I have been led to examine one particular subject more minutely than formerly; it is the subject of the qualifications of a Bishop. What are his qualifications? who, according to the New Testament, are authorized to set him apart as a gospel minister, the church or the ministry? and whether a gospel minister should be set apart by the imposition of hands? I want gospel fact, my dear brethren, not your opinions. Your attention to this subject will be gratefully acknowledged by your brother, and many others. In gospel bonds, yours,

BENJAMIN CASSEL.

REPLY TO BRO. B. CASSEL.

The subjects of your inquiry have been, in part, examined, and published in the C. Messenger, vol. 5, no. 12, to which our brother is referred. Your first query is, What are the qualifications of a bishop?—This query the Apostle Paul answers fully. 1 Tim. 4. To this I refer you. If such a person with such qualifications be not found in a particular church or congregation, that church must not exceed her instructions, by conferring the office on one not qualified. This is an evil we have long deplored, and one from which we must reform. Better is it to depend on other churches, or, indeed, to live without a bishop, than to act in opposition to the plan of God. Were such a church to pray the Lord of the harvest to raise up, and qualify persons among themselves, they would not only be complying with an express command, but would also be blessed with an answer to their prayers. This, I fear, is too much neglected. If half the petitions were made to the Lord for such helps, as are made to us, the churches would be blessed with an abundant supply of holy, qualified bishops and evangelists. Till this be done, the churches must remain destitute, or be cursed with worldly minded, barren and unqualified teachers, who care not for the flock.

Query 2d. Who, according to the New Testament, are authorized to set him apart, as a gospel minister,—the church, or the ministry?

Ans. The scriptures teach that the church is to elect the persons, whom they deem qualified to be their officers or servants; here the service of the church ends, they are authorized to do no more. Such elect persons are set before the bishops or elders, for ordination to the office of bishops, elders or deacons. In Acts 6 the church chose seven men by apostolic direction,—these men possessed the qualifications required—they were set before the Apostles for ordination—the Apostles by prayer and the laying on of hands set them apart to the work, for which they had been elected and appointed by the church Till the Apostles had thus acted towards those seven men, they were not divinely authorized to fill the offices to which they had been chosen and appointed by the church. A person, elected by a regiment to be ther colonel, cannot legally act till commissioned by the governor. The constitution requires it. So a man, elected and appointed by the church to be their officer or servant, cannot, according to the christian constitution, act legally or constitutionally, till he is authorized by the prayer and imposition of the hands of the eldership. This matter has been overooked by many good and great men, as a thing of no use: but to such as have taken the scriptures as their only rule of faith and practice, no divine precept, nor example ought to be esteemed too small for attention.

In Acts 13—By divine direction certain teachers at Antioch by fasting, prayer and the laying on of hands, set apart Paul and

Barnabas to itenerate in distant lands for certain purposes, one of which was to ordain elders in every church. Acts 14.—If the churches, independently of the elders, or bishops possessed the divine right to ordain elders, why should Paul and Barnabas be thus appointed to do it? Would these holy men have assumed the right belonging to the church? Would they not rather have taught them their duty—and urged them to do it?—Would Paul have left Titus in Crete to ordain elders in every city, if the divine right of ordaining belonged to the church?—Would Paul have cautioned Timothey against laying hands on any man suddenly, if this was the independent right of the church?—Would Paul have conferred the gift (of teaching) on Timoty by the imposition of his hands, had the church divinely claimed this right?—Would he have directed Timothy to commit the word to other faithful men to teach, if this were the right of the church?

As there is not an instance in the New Testament of one person being ordained by the church, and no hint given that the Lord's intention was that the church, independently of her bishops and elders, should ever do it; and as in every instance of ordination recorded, it was performed by the ministry; I, therefore, conclude that the ministers of the church are by divine authority, solely authorized to set apart or ordain other elders, bishops and deacons.

Que. 3d. Should a gospel minister be set apart by the imposition of hands?

Ans. For a full answer to this query, I must refer you to Vol. 5, No. 12. There, it is believed it has been made to appear that this was the apostolic practice, and that it was continued through the first ages of the church. I beg leave to repeat the last sentence of that article.—"Why should this practice be laid aside? Is it because it is not according to scripture? or is it, because it was to cease by divine authority after the death of the Apostles? If this divine authority was made known, why was the church, in the first centuries, ignorant of the order, but still practised it, as in the Apostles' days? I am so fearful of a departure from the ancient order, that without some plain declaration of its change, I must adhere to it. Some say, What is the use of the laying on of hands, if God approves and prospers the labors of the ministers without it? To such a querist I will propose another very common query; What is the use of immersion, if God blesses the unimmersed?"

I am well persuaded that many of our good and dear brethren differ from us on these points. I am also well persuaded that there is not one of them disposed to slight an ordinance of heaven. Their doubt respecting the practice of the imposition of hands of the eldership, cannot arise from any want of scripture testimony to confirm it; but from the idea that by the imposition of hands spiritual gifts were conferred—and as these gifts have ceased, therefore that custom should also cease. This reasoning

looks plausible; but what saith the scripture? is an argument outweighings all arguments founded on opinions. By the act of the laying on of hands, I have understood, that the person or thing, on which the hands were thus imposed, was consecrated or dedicated to God for his service. This in some former no. I have endeavored to establish. Should you, or any other brother yet dissent from these ideas, you will not find me an angry disputant.—If you can bear with me, I can in perfect charity bear with you. B. W. STONE, Editor.

Fayette County, Ky., August 1, 1832.

Brethren Stone & Johnson:—I rejoice to hear of the triumphs of gospel truth in our country, that many are brought by the testimony of the Apostles and Prophets, to believe in, and confess that Jesus is the Christ, and to submit to him, by being immersed in his name, and thereby brought into his kingdom on earth. This is a source of joy to the heavenly messengers. I rejoice also that you, with a host of others, are putting forth your energies in this good work to such an extent; and that the blessing of God attends your labors.

May truth prevail and triumph, until it shall have put down all error, and every obstruction in its way, and every invention of men, calculated to hinder its progress, and access to the understandings of men—until every stumbling block shall be removed out of the way.

I presume that you, and all, who are laboring in the present reformation, are acting under the authority of Christ and the Apostles, and are authorized, by the commission given them, and by them recorded for our instruction, to go throughout the world, proclaiming the glad tidings to every creature, immersing the believers into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you.

Now it is to the latter part of this commission that I wish to call your particular attention, namely; teaching them. &c. I fear that our public teachers have, in attending to the first part of this commission in too great a degree, lost sight of the second, or latter part, viz: teaching them, &c. A reformation that does not embrace this fully, is certainly far from being complete. Where is the advantage of bringing men and women into the Redeemer's kingdom and to settle them down in a state of society, conformed to the world, and the existing order of the sects? Can this be the reformation for which we are pleading? Or is it one worth contending for? Will it be said that a correct theory is all that is necessary? Certainly not. It is desirable that the attention of all, who wish a thorough reformation, could be awakened earnestly to this very important subject—important, because all the blessings promised under the new institution appear to be attached to the observance of the

things commanded. "Blessed are they that do his commandments, that they may have right to the tree of life," &c. We find the injunction is to teach them, viz, the converts, that they must observe all the things commanded; not that the Apostles themselves were to observe them for the disciples, or that the disciples must wait for the presence of the Apostles among them, before they could engage in their duties with acceptance.

How stands the case among us? Are all things as they should be? Is there no lack here? Why is it, that many congregations of christians assemble together but once a month for worship, and indeed not so often, unless a public teacher is expected? or if some congregations should agree to meet every first day of the week, that many of them will still leave their brethren at home, almost at their own door too, and go miles to meet with a public teacher, where they can sit silent while he performs the services of the day?

It must be admitted by all, who will pay any attention to the existing state of the religious world, that a reformation is necessary in order to bring professed christians into the practice, enjoyment, and blessings of the new institution. This is a subject worthy the serious attention of every lover of Jesus, and more especially, of those who desire to see primitive christianity restored to the true spirit and practice of it.

Now brethren, I submit to you these, as some of my thoughts on this subject, and trust you will kindly receive them. Be assured, that I have no design further than a strong desire to see and enjoy a state of society, such as existed in primitive days, to stir up your minds by way of remembrance of these things. Should you consider the subject, hinted at, worthy of attention I trust you will not omit to say something on it in the Messenger, that may be calculated to bring the minds of the brethren generally to bear upon it, that may have a tendency, in some degree, to bring about this desirable state of society.

I do not wish to be troublesome, but would submit to you the following questions:

Why is it that so few of the professed followers of Christ in our day, are found willing to engage actively in the exercises of devotional worship, when together? We understand in primitive days the disciples continued steadfastly, in breaking bread and prayers; now suppose you were to write a history of the disciples in our day, could you make the same statements as Luke did on this subject and speak the truth? Why should it not be now as formerly? If it should be, and is not, where does the fault lie? Very affectionately, your brother in Christ.

WM. SULLIVAN, Jr.

REPLY TO BRO. SULLIVAN'S QUERIES.

We are pleased with the matter and spirit of bro. Sullivan's communication. We are glad that the minds of our brethren

are awaking to these important subjects, and we assure them, we shall not be inattentive to them.

Query. "Why is it that so few of the professed followers of Christ in our day, are found willing to engage actively in the exercises of devotional worship, when together?" &c.

Ans. In one part of worship, we mean singing, we find them every where actively engaged; but in praying and exhorting one another, they are every where, very deficient, when met together. To whom this fault is to be attributed, is not so easy to determine. I think the teachers and people are both in fault—the teachers, for not teaching and urging the duty on the congregations—and the people, for not knowing their duty and obeying.

Que. 2. Why is it that many congregations assemble together but once a month—or not so often?

Ans. Because we have but few efficient teachers amongst us, who can assemble with them. The churches are far more numerous than the teachers, nor can the teachers meet them oftener than once a month. We know that the experiment has been made by some churches to meet together every Lord's day for worship. But we as well know that they soon become discouraged, and some have ultimately abandoned the practice. The reason is obvious; because not having efficient teachers, the attention of those without could not be arrested to attend their meetings—and many within, from a desire to be profited, would often go to a neighboring church to hear a good teacher. The few who would meet together became, at length, discouraged, and desisted from the practice. No church can grow in numbers, when the unconverted will not attend its meetings. We say not these things in justification of churches not meeting together oftener. When they shall become more established, and better acquainted with their duty, and when the gifts in the churches shall be developed and rightly exercised, then they will profitably meet together every Lord's day, and worship in the beauty of holiness.

It is urged by many churches that one part of worship every Lord's day, is to break bread, others are not so well convinced of this as being a duty. It is humbly hoped that mutual forbearance will be exercised, one towards the other on this practice, till we all come into the unity of the faith. I fear the common remark is too true, that very little solemnity and devotion is manifest in the celebration of this ordinance among our brethren. Reformation is needful in this also.

B. W. STONE, Editor.

THE LOVE OF GOD.

That God is love, is the darling theme of the Apostle John. This beloved disciple had drunk deeply into this spirit, and had become a rich partaker of the divine nature. Through all his writings love preeminently shines—a full vein of it runs through

every page. "God is love," he repeats with ecstacy.—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The love of Christ led him to die for all—and this had laid all that live under obligations to live to him.

The love of God to all, can never be made to comport with that doctrine so universally received by professed christians, that God regenerates or changes the heart by physical power, and thus makes it willing and able to believe and obey. On this mistake men have been driven to extremes—by this have Calvinists and Universalists been made. Both admit that God regenerates or renews the soul by physical power—Hence the Universalist concludes, that if God so loved the world, he must and will save all, or contradict his nature.—The Calvinist admits his conclusion just, provided God did so love the whole world—but they deny that he loved the whole world, but that part only which he sovereignly chose and gave to his Son; for this part only Christ died, and purchased salvation. The arguments by Calvinists against Universalists are weighty—and those of Universalists against Calvinists are equally so. There is no possibility of reconciling these contradictory doctrines. Neither of them can be true, measured by the scriptural rule. because each contradicts stubborn facts, and involves many palpable absurdities. On the partial love of God, and physical power in regenerating, the whole system of Calvinism is founded; and on the universal love of God, and physical power in regenerating, is founded the system of Universalism

We believe that God loved the world, the whole lost world, and sent his Son to be the Saviour of the world—that God saves or regenerates by his word, or gospel, believed and obeyed by the sinner. That the ungodly sinner, not the regenerated sinner, believes unto salvation, and righteousness, and not because he is saved, made righteous or regenerated. God can do no more for the sinner than he has done by his Son Jesus Christ in the gospel plan. Sinners are capable of believing or obeying him—if they do, they shall be saved—if they do not they shall be damned. This is the purpose and decree of God, from which he will not depart in his conduct towards man.

Let sinners be taught that something more than God's word is necessary to produce faith, and obedience, they immediately conclude, and justly conclude, that they must wait for that something, and therefore that this is not the accepted time, nor day of salvation to them. If we urge them to believe and obey, they will tell you, they are not yet prepared—ask them what preparation they look for—they will tell you of some mystic, divine operation to be performed in them, of which they are as ignorant as their teachers. This doctrine we view as the most soul-destroying doctrine afloat in the world, under the garb of christianity. It is proof against all the arguments of truth, ut-

tered by Jesus and his Apostles, and proclaimed by teachers filled with his divine spirit. O that men would be wise, and hearken to God rather than to men!

We feel glad that this veil is fast rending from the faces of men. Multitudes believe and obey, and find salvation, and the gift of the Holy Spirit, as they did of old. O that their number may be more than a hundred fold! B. W. STONE, Ed'r.

Extract from J. M. Duncan of Baltimore, on Oreeds.

Mr. Duncan, having transcribed the oath taken by every Professor of the Theological Seminary, and having made some appropriate remarks, proceeds—page 101.

"And in what has been thus adduced, we contend, consisted the simplicity of the primitive Chuch, which was afterwards so grievously corrupted by the ambition of bishops, and the intrigues of ecclesiastical courts.

"But after all, is not this adventuring a great deal, jeoparding the purity of the Church, and most incautiously sacrificing her peace? We do not think so. For, we believe, that thus the primitive church did actually live in purity and peace; and that her purity was never corrupted, nor her peace destroyed, until the idea of ecclesiastical power had maddened and degraded her sons and daughters; and led them to subtitute human for divine law. We believe, that the whole world is, at this present moment, aiming at a return to the principles and habits of original simplicity, in political, as well as in ecclesiastical, matters; and that all the political and ecclesiastical powers on earth, cannot prevent the changes which have commenced their reforming and revolutionising process. We believe, that there is a scriptural point where divine truth concentrates all her rays, in one powerful, burning, focus, and where no man can resist her authority and be guiltless:—so much so, that not even the Gentiles, according to Paul's reasonings in his epistle to the Romans, who had not the formal privileges of the Jews, can escape divine judgments for not obeying truth, or for holding it in unrighteousness.

On this latter idea we think it necessary to enlarge. The elemental principles of divine truth do not constitute such a difficult, obscure, mysterious, matter, as they are often represented to do; and on which presumptions have been founded so many of our synodical documents, as if a poor sinner could not understand what God has said to him in his Bible, unless a number of learned ecclesiastical logicians, convened too by special order of *civil rulers* in many cases, should interpret his law. The fact is, that divine truth never appears with so much plainness and simplicity as it does in God's works, and in God's word. One of the finest illustrations of moral principle which men can find, and which the Redeemer himself could find, is derived from the

structure of God's works, or from the course of his providential transactions. And when we wish to have a clear moral idea, which no man can dispute, we are never so happy as when we obtain it directly from the scriptures, and can sustain it by comparing the scripture with itself. This every body knows, who has separated himself, like Gregory Nazianzen, from sectarian regulations, and addressed himself, with all the ardour of an accountable being, to the study of the *Bible*, for his own spiritual and intellectual advantage.

The whole arrangement of human things, under the superintendance of the great and good Governor of the world, appears to have been made purposely coincident with evangelical law: or evangelical law has been purposely made to correspond with that arrangement. And if this be so, then the Bible must address itself with the clearest evidence to the human mind; and those who reject its testimony, which they are commanded to believe, must do it for some other reason than its obscurity. And accordingly the Master himself says—"THIS is the condemnation, *that light is come into the world*, and men loved darkness rather than light, because their deeds are evil." And his Apostle, when giving a description of the moral charcter of the Gentile mind, says, "The Gentiles, which have not law, do *by nature* the things contained in the law;—which show the work of the law *written in their hearts*, their conscience also bearing witness, and their thoughts (disputations or reasonings) the meanwhile accusing or else excusing one another." Now if this view be true, then must there be such a correspondence between the present state of the human mind, and the revelation which God has given by Jesus Christ—both with regard to its character and amount,—that the Bible must necessarily recommend itself to mankind; and it contains in itself, in the most visible form, those principles which men may see at a glance, in which they may immediately agree, and on which they may worship God with the most perfect harmony. It is not difficult then to perceive how the spiritual unity of the church may be inviolably preserved, and extended with the most lovely uniformity down through all ages, under the simple administration of the Bible. And of course it cannot be difficult to perceive how the primitive church could live in peace and love, without the aid of rules of faith and practice, derived from the authoritative decisions of synods and councils. This was in fact the beautiful simplicity of the early ages of christianity, of which historians speak in strains of such exalted eulogy; and which was afterwards corrupted by the encroachments of ecclesiastical power, and the presumptuous pretensions of ecclesiastical canons. So that it is altogether a mistaken view of the subject, when it is supposed, that discord and strife must necessarily ensue, if the church would betake herself to the Bible as her *only* rule. The fact is directly the reverse.

The early history of the church demonstrates the fact to be the reverse; for never was there an age, when the unity of the church was dearer to the hearts of living christians, or when louder lamentations were uttered over the breach of that unity.

"We are not alone in giving this testimony concerning the character of scriptural revelation. Irenæus, after having given an account of the FAITH received from the Apostles and their disciples, says,—"This faith, the church, as I said before, has received, and though dispersed over the whole world, assiduously preserves, as if she inhabited a single house; and believes in these things, as having but one heart and one soul; and with perfect harmony proclaims, teaches, hands down, these things, as though she had but one mouth. For though there are various and dissimilar languages in the world, *yet the power of the faith* transmitted, is one and the same. Neither the churches in *Germany*, nor in *Iberia*, (Spain) nor among the *Celtæ*, (in France) nor in the East, nor in Egypt, nor in *Lybia*, nor in the middle regions of the world, (Jerusalem and the adjaceut districts) believe or teach any other doctrines. *But as the sun is one and the same throughout the whole world; so the preaching of the truth shines every where, and enlightens all men who are willing to come to the knowledge of truth.* Nor will the most powerful in speech among the governors of the churches, say any thing more than these; (*for no man can be above his master;*) nor the most feeble any thing less. *For as there is but one faith*, he who is able to speak much, cannot enlarge; nor he who can say little, diminish it."

On the 17th inst. (August,) at Sharpsburg, commenced an annual meeting within the bounds of the North District Association, the constitution of which was, at their previous meeting, dissolved. Brother F. Palmer and myself reached there on Saturday the 18th inst.; and notwithstanding a very rainy day, we had the pleasure of meeting a large number of our friends. Bro. John Newton Payne is the Bishop of the congregation at Sharpsburg, and I am constrained to say, that I have never seen business conducted with more decency or in better order—nor have I ever seen any one who appeared to be more perfectly familiar with his duties. We were captivated with the love which reigned amongst the brethren, and the zeal which was manifested, for the conversion of sinners. Oh! that love and union may abound every where, as it does at Sharpsburg!

We had a most comfortable meeting—and were highly gratified that we found it convenient to visit the brethren. On Lord's day (being fair weather,) a vast concourse of people attended, and exhibited the deepest solicitude whilst occupied in hearing the ancient gospel, divested of human appendages and human devices. Having an appointment at Cane Ridge on Monday, Brother Palmer and myself were, with regret, compelled to bid

the brethren farewell. We shall ever remember the kind affection which was evidenced towards us. The Lord grant that we may meet in that house not made with hands eternal in the Heavens. Three confessed the Lord Jesus before we left; and many more appeared to be almost prepared to follow on—we looked for more on Monday morning.

On Lord's day, we partook, with several hundred, as near as we can guess, of the Lord's supper. It was a most interesting scene. If sectarian leaders, who busy themselves in misrepresenting us—in charging us with impure motives, so far as a union of Christians has been effected; and who, according to their wishes, are people crying that the union cannot last, had been present, they might have been convinced of the benefits growing out of one. Union of kindred Christian hearts.

The union of Christians upon the foundation, and practical christianity is destined to break in pieces all the human establishments in the world. May the Lord be with and bless the efforts of all the brethren, in the glorious work of union and reformation.

JOHN T. JOHNSON, Editor.

AN ORTHODOX CHAIN.

Sin is an infinite evil—justice demands an eternal punishment—none less than infinite can pay this debt to justice; therefore sinful man cannot, he being finite; but Christ the surety paid the debt for us, and satisfied justice. On the truth, or fallacy of these positions, stands or falls the most imposing human system of religion now extant. Talent, learning, ingenuty, honor, wealth, power and weight of character, have long been enlisted to support them as true. To doubt this truth is to engage against you all this mighty odds. Yet we boldly assert, and will prove this chain to be as a rope of sand; and thus risk our all in defence of truth, which, by such appendages, has been long the scorn and derision of infidelity.

1. Sin is an infinite evil. What saith the Scripture? "Where sin abounded, grace did superabound, or much more abound." If sin were infinite, could grace be superinfinite, or much more than infinite? If sin be infinite, then every sin is equally infinite—there is no degrees of sin—the sin of the poor ignorant heathen is as infinite, as the murder of the Son of God. But this is condemned every where in the Bible. But say the orthodox, sin is committed against an infinite God, therefore it must be an infinite evil. This is pagan philosophy christianized. Some of them asserted, that to cut off a dog's head was a sin equal to patricide; as every sin is equal, being infinite.

But sin is infinite, because committed against an infinite law. The major proposition is untrue, that the law is infinite; therefore the conclusion is false. If it were infinite, then God in giving it to a finite creature, laid the creature under an absolute ne-

cessity of sinning—he could not keep it—and if he could, he would be infinitely righteous, and therefore equal to God himself in this respect. The law required no more than the whole heart; therefore every man, however diversified his capacity, who loves and serves God with all his heart, and his neighbor as himself, fulfills the law; can it then be infinite? If so, his righteousness is infinite.

But sin is infinitely distant from righteousness, therefore it must be infinite. I answer, righteousness is equally distant from sin; is every righteous act therefore infinite.

2. Justice demands an eternal punishment for sin. This is granted. We grant too, that the creature never can to eternity pay this debt.

3. Therefore, Christ the surety paid it, or we had never been saved.

Did Christ suffer an eternal or everlasting punishment? The fallacy of this we have in a former article shewn. It is impossible. This is now admitted by the more intelligent orthodox. They say he suffered an infinite punishment, which is equivalent to an eternal punishment. Infinite punishment must be infinite in degree, or infinite in duration; not the latter, for this would be the same as everlasting punishment, which, it is admitted, Christ did not suffer; then if he did suffer punishment infinite, it must be punishment infinite in degree; this, it is also admitted, no finite being could suffer; therefore none but the infinite God could suffer this punishment. But he cannot suffer. Can christians believe this? They begin to revolt at the idea of God suffering; and therefore to support their tottering system they invent many props—as God did not suffer, but supported Christ's human nature to suffer infinite punishment in degree. Yet this same human nature cried out, "My God, my God, why hast thou forsaken me." Enough. B. W. STONE, Ed'r.

The brethren in Alabama are informed that the churches do not allow our Evangelists, Smith & Rogers, but $75 each, per quarter, and not $300 as they supposed. EDITORS.

The annual meeting of the churches of Christ north of Kentucky, will commence on Friday before the 1st Lord's day of Oct. at Clintonville, Bourbon county, Ky.

NOTICE.

We solicit the attention of our agents and friends to our interest. A great many, to whom the Messenger has been sent for years, appear to have forgotton us—we have received no returns for our services from them. Let my agents every where endeavor to bring their subscribers to a speedy settlement; and let those to whom the Messenger is sent, and near whom there is no

agent, remit us the money by mail. We also, wish our agents and patrons to send us, as soon as convenient, a list of the names of such as wish to continue another year. It is to us important that this be done in the course of a few weeks, that we may, in time, make arrangements for the next volume. As the senior editor will probably be absent for some time, let all communications be directed to John T. Johnson, the Junior Editor at Georgetown. We tender our thanks to such of our agents as have been prompt in collecting and remitting to us. EDITORS.

NOTICE.

The CHRISTIAN HYMN BOOK, Edited by B. W. Stone, and J. T. Johnson, is now ready for delivery—They can be had at Georgetown Post Office—at Montague's Store in Covington Ky.—At A. Dudley's Store at Frankfort—at Thos. Ware's at Cynthiana—at Henry F. Wilson's at Paris—at Mr. Poston's at Winchester—at Mr. Keiser's Book-Bindery in Lexington—at James Shackleford's in Maysville, &c.

NOTICE. A four days meeting will be holden at Versailles, Ky. commencing on Friday before 2d Lord's day in September —Brethren Editors, Palmer, Allen, Flemming and other teachers are requested by the Church of Christ in that place to attend.

J. CREATH, Jun.

Receipts from June 22, to August 28.

KENTUCKY. *Cynthiana*—By J M January for T Smith for vol. 5 & 6—for Jac. Dawson for vol. 6. *Lexington*—By R Cassell, for Js. Heedley, Sourbray and Colbert, and M Gaugh, $3, all for vol. 6. *Covington*—By J M January for Js. G Arnold, for vol. 6—for Wm. Montague for vol. 6. Judge Flournoy vol. 5 & 6. *Leesburgh*—By Z Graves for vol. 6. *Shelbyville*—By Mrs. Chinn for vol. 6. *Georgetown*—By Wm. B Warren for vol. 6; by A J Wilson vol. 6; by Js. Grant vol. 6. *Dry Creek*—By J G Ellis for A Dickey for vol. 6; for J Taylor vol. 6; M Stevens, do.; K Ellis, do.; for Js. Matthews vol. 5; for M Dobbin vol. 6. *Paris*—By B M Riggs for D Hazlerigg vol. 5 & 6; for T Stamps vol. 6. *Union*—T Ware $1. P Sidener vol. 6; E Canada 4 & 5. *Wadesboro*—Elder J McCartney, $3 75 Com'th. *Mt. Carmel*—Mrs. Smizer vol. 6; Wm. Shawhan for 5 & 6. By Ben. Brandon vol 6. *Hopkinsville*—By Elder W Dunkeson $5. *Sander's*—Js. Daniel vol. 6. *Carlisle*—Elder J Rogers for J Eward vol. 5 & 6. *Marrowbone*—By Elder Wm D Jourdan, for V Gearheart, R Alexander, J Smith, W Norris, all for vol. 6; J Ewen for vol. 4.

INDIANA. *Milton*—J Crum, for J Metcalf vol. 5 & 6; J Ingels vol. 4, C Robinson vol. 6, R Leason vol. 6. *Bloomington*—Doct. Roach $5 50. *Gosport*—Wm. Rollins vol. 6.

TENNESSEE. *Winchester*—Wal. Estill for P Daniel for vol. 5; Geo. Miller for 5; Wm. Simmons for 6—for himself 5 and 6. *Monroe*—By W Wray $5. *Trenton*—By Eph. Smith for J. Billingsley for vol. 6; for J. H. Long for 4, 5, 6, of Columbia.

OHIO. *Mt. Healthy*—By J Carnahan for self, Miles & Lane, for vol. 6. & $3 for former vols. *Cincinnati*—By J G Garrard $6.

VIRGINIA. *Stratsburgh*—David Stickley, for J S Spengler, J Stover, J Funk, H Artz, O & L Crabill, W W Payne, Jac. Lichliter, A Hoffman, Mary Homman, A Bennett, all vol. 6; T P Kemp, J Burk, D Crabill, J Stickley, J P Mahaney, G Keller, Geo. Fisher, J Stover, J Bowsey, J Meiley, for one year.

GEORGIA. *Monroe*—By Elder Jac. Callahan $5. *Washington*—By Saml. Jones vol. 6.

FLORIDA. *Almirante*—By J Savell $5.

NEW YORK. *Covington & Bethany*—By Miller & Stafford $5.

MISSOURI. *Palmyra*—By C Allen, for self, Fry, Bullock and Chapman for vol. 5, $5.

ALABAMA. *Barton's*—By Elder Js. E Matthews $5.

NORTH CAROLINA. *Troublesome Iron Works*—By J Johnson for several, $4.

Duty of Postmasters.

"POST OFFICE DEPARTMENT,
"July 13, 1831.

"*Gentlemen:* Your letter of the 8th inst. enclosing one from E. T. Bridge, is received at this Department; and the Postmaster at Savage's Mills, Me. will be immediately written to on the subject.

"The duty of Postmasters is very plainly laid down, upon the subject of which you speak, in the 12th section of the seventeenth instruction of the Post office laws. They are bound to give immediate notice to the publishers of newspapers which arrive at the office, and which are not taken out by the persons to whom they are directed. *In case they neglect the duty, they are liable to pay the sum which would be due from the subscriber.* As to the right of Postmasters to sell the papers for the postage, as mentioned by Mr. Bridge, *it does not accrue until after three months from the notice before spoken of*, and it has reference only to the papers sent during and after that time.

"I am, gentlemen respectfully,
"Your obedient servant,
"W. T. BARRY.

"Messrs. J. Emory and B. Waugh."

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. OCTOBER, 1832. [No. 10.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

FOR THE CHRISTIAN MESSENGER.

NO. IV.

How may a sinner obtain the remission of his sins, and assure himself of that great blessing?

Having heard the direct testimony of the-man-with-the-keys, on the question under consideration, we open this No. with an argument of *fact*,—a *fact* which obtains in the whole history of the Apostles' administration.

To set this argument in a clear light, we will suppose baptism to have been instituted for remission of sins. This admitted, what would we reasonably expect to find, in the history of this institution? Certainly, such things as the following: We would expect to find the Apostles commissioned to publish *baptism, as connected with the present salvation, or remission of sins.* We would expect to find *them*, in executing their commission, *proclaiming and urging baptism for remission of sins;*—and in conformity with this proclamation, we would expect to find *all those who believed it, immediately submitting to this institution.* Very well: Such things we would expect to find in the history of this institution,—and just such things the facts of the case develope. The Apostles are commissioned to announce to the world, 'He that believeth, and is baptized shall be saved," or shall receive remission of his sins. Peter says to the convicted, penitent, almost dispairing Jews, on Pentecost, 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of your sins." "Then they that gladly received the word were baptized," forthwith. "When the Samaritans believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized both men and women."

"And the Eunuch said, see! here is water; what doth hinder me to be baptized." As if he had said to Philip, "You have been proclaiming the gospel to me, and the terms upon which I may be interested in its blessing. Among other things you have taught me the necessity of baptism, in order to the enjoyment of the present salvation, or the remission of my sins; now here is water, what hinders my receiving remission, another opportunity may not offer? Nothing, says Philip, 'if you submit to the terms.' Said he, 'I believe that Jesus Christ is the Son of God.' It is enough. The chariot stands still. They go down into the water both Philip and the Eunuch; and Philip baptized him; and coming up out of the water, Philip is caught away in the Spirit, and the Eunuch goes on his way rejoicing. Of the Corinthians it is said, that, 'Hearing, they believed, and were baptized.' Lydias's heart is opened to attend to the things spoken by Paul, and straightway she is baptized. To the terrified Jailor, who inquired what he must do to be saved, Paul said, 'Believe on the Lord Jesus Christ, and thou shalt be saved. And having been brought into the Jailor's house, he spake unto him, and to all who were in his house the word of the Lord; and the Jailor took Paul and his companion, the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. Ananias said to Paul, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." Such is a specimen of the Apostle's practice, in relation to baptism, and certainly, it speaks loudly, the importance attached to this institution, in primitive times; ay,—it presents just such a state of things, in relation to this matter, as we would expect, upon the supposition that the doctrine, for which we contend, were true. We contend, therefore, that taken in connection, with the direct testimony, upon this subject, these facts, so manifest in the history of baptism, is a strong circumstance in favor of the view we take. Here was no delaying. The Eunuch cannot wait till he gets home, but *in a desert, on a journey*, he receives baptism for remission, and goes on his way rejoicing. The Jailor is so impressed with the importance of this institution, (as taught by Paul, of course, for he knew nothing about it before,) that he is unwilling to delay it, till morning light,—but is baptized after midnight, with all his house, and rejoices, believing in God with all his house. Such are the facts in relation to ancient practice. But how different from modern practice! Now, many are sprinkled in infancy, and *this* is called baptism. Others, believing the doctrine of the Sects, are set about hunting forgiveness of sins, as a pre-requisite to baptism, and having found, as they suppose, the blessing sought, they are baptized as 'a duty,' *but for what*, they have very indistinct ideas, if any at all. Others, make profession of faith, and are considered as members of the church. And although they acknowledge it to be their duty to be baptized, yet believing their sins to be forgiven, the merest trifle is sufficient to induce them to put it off.

Others, (the Quaker, for instance,) more consistent with themselves, deny water—baptism entirely, and contend only for a spiritual baptism. Others, in the plenitude of their charity, teach a practice, sprinkling, pouring, immersion, or no baptism, just as the candidate for membership among them may think; for whatever he may think, is considered by these *charitable people* to be right,—at least to *him* it is thought to be right.

Now can any man in his sober senses admit, that christianity countenances this mass of inconsistency, and contradiction? That it thus teaches that baptism is *any thing*, *every thing*, or *nothing*, as we like? It cannot be. It is impossible. Whence then these incongruities? The answer is, from the contaminating touch of the fingers of system-makers—from the unhallowed efforts of 'The man of Sin,' scrambling into the temple of God, and treasonably assuming his prerogatives. Every thing has suffered from his corrupting influence; every truth, and every ordinance of the gospel of Christ, has been perverted from its original import, and design. So of baptism among the rest. It has come to mean any thing, every thing, or nothing. And why so? Because, its true import has been lost. Because the simple doctrine of baptism for remission of sins, as taught by the Apostles, has been forgotten, or rejected. For, had that doctrine always been taught, and acted upon, could the present state of things in relation to this matter, ever have been introduced? Never. But this doctrine having been rejected, or overlooked, every thing has been left at loose ends;—every thing has been left to conjecture. And hence the present contradictory views and practices upon this question. And the transition from the idea, common among the sects, that baptism is a mere unimportant ceremony, to *no baptism at all* is perfectly natural and easy; and therefore, just what we would expect. In the present contradictory views of the sects, therefore, in relation to this subject, looked at, in the light of the Apostles testimony, we have another circumstance in favor of our views of baptism for remission of sins. We have not introduced these arguments here, for want of better, but because they occurred to our mind, and we thought they ought not to be overlooked in this investigation. They would have come in better towards the close of this discussion. However, we intend to put down our arguments, as they occur to us, without much respect to order, and leave the reader to arrange them to his liking. We will close this No. by answering an objection, which meets us at every corner, and is the main pillar of the doctrine of the opposition. Say our opposing brethren, 'The scriptures frequently ascribe salvation to faith; we, therefore, contend that remission of sin, is through faith alone, without baptism.' And to sustain this position they can quote a number of 'texts,' such as the following: 'He that believeth on the Son, hath everlasting life.' 'He that believeth Jesus is the Christ, is born of God.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' As this argument is much re-

lied on, we will be a little particular in answering it. The argument, in all its force is this: "The scriptures, in a great many places ascribe salvation to faith, where baptism is not mentioned; therefore baptism is not necessary to salvation, or justification, or remission of sins." Now, I object to this argument. In the first place, because it proves too much. It proves that *repentance* is *not necessary to salvation*, because the scripture saith "Believe on the Lord Jesus Christ, and thou shalt be saved." But *repentance* is not mentioned here, and therefore, according to this argument, *not necessary* to salvation. Again: This argument proves that *faith* is not necessary to salvation, because Peter says, "Repent, and be converted, that your sins may be blotted out," &c. But *faith* is not named, and therefore, *not necessary*. Now our opponents, who urge this objection, would find no difficulty in refuting this reasoning; and in doing this, they would refute their own. They would readily enough object to my argument, "That although, there are many passages of the scriptures, which speak of salvation, justification, &c. without mentioning faith and repentance, or sometimes either, yet others speak of them as *indispensable* to salvation: And therefore, although they are not always *mentioned*, they are always *implied*." Very good. So we reason, with regard to baptism. Though many passages of scripture speak of salvation, justification, remission of sins, &c. without naming baptism, yet others speak of it as necessary: Such, for instance, as the following: 'He that believeth and is baptized, shall be saved.'—'The like figure whereunto baptism doth now save us,'—'Be baptized for the remission of your sins.' Therefore, (according to the reasoning of our opponents to prove the necessity of faith and repentance to salvation) although baptism is not always mentioned in connexion with the first salvation, or remission of sins, yet it is always *implied*.

Let those, then, who oppose the doctrine of baptism for the remission of sins, by their faith-alone-system, consider well, *that by every argument, by which they prove that baptism is not necessary to remission of sins, by every such argument they prove also, that repentance and faith are not necessary. Faith, reformation and baptism, therefore, stand or fall together, with the Book.* I object to this arrangement in the second place, because it proceeds upon a false and dangerous rule of interpretation, the operation of which gives countenance to any, and every erroneous system. Indeed, what may not be proved, if this rule of interpretation be admitted? Let me try. *I can prove that baptism, without faith, reformation, a change of heart, the Spirit, or the blood of Christ, saves us!* Do you ask me how? I have nothing to do but quote the 'text' which says "Baptism saves us," and then apply this rule. The conclusion is, that as faith, reformation, a change of heart, the Spirit, and the blood of Christ, are not mentioned, therefore, they are not *necessary!* Once more; I can prove that Paul was a prodigious heretic;—that he treasonably assumed the

prerogatives of Christ—by teaching that he was commissioned to open the eyes of sinners,—to turn them from darkness to light, and from Satan to God. For, in this sentence not one word is said of Christ's opening the eyes of the Gentiles, turning them from Satan to God, &c.—and therefore, this power is, (according to this rule of interpretation) denied of the Saviour, and assumed by Paul! He has therefore, denied the work of the Lord who bought him, and is worse than the veriest Arian, or Socinian in Christendom.

This is a mere specimen of what we could do, were we to try: and is presented to expose the fallacy and dangerous tendency of this rule of interpretation; and the arguments founded upon it in support of the faith-alone-system, or the system of scrapping the scriptures. For myself, I wish, in my view of the doctrine of remission of sins, to connect faith. reformation, baptism, the word, the Spirit, and the blood of Christ, as all operating in bringing about this grand result.

JOHN ROGERS.

CAMPBELLISM.

To us lately has been politely handed several No's. of the Western Luminary, containing three dissertations under the caption, *Campbellism.* The design of the anonymous writer, is, to expose the "damnable heresies" of Walter Scott in his discourse on the Holy Spirit, and of A. Campbell in the Millennial Harbinger. We do not undertake a defence of all the doctrines advanced by these brethren. If those doctrines be true, they are fully able to substantiate them; if any of them are found to be untrue, they have honesty and goodness enough to acknowledge it, and thank the man, who may have convinced them of the error, however malevolent his heart may be towards them. This sarcastic writer possesses but a very small degree of the meekness and gentleness of Christ, and appears to be a better sophist, than a biblical critic.

We will not anticipate brethren Scott & Campbell's replies, but shall endeavor to rescue from the grasp of sophistry some precious bible truths, in which the world's eternal interests are involved. This we view a common cause, and should engage every lover of truth to exert his utmost abilities.

The writer, having quoted a few scraps from W. Scott, proceeds to refute them thus, "Such a theological phantasma as this, deserves no serious attention. A very few hints may suffice to dispel such an ignus (*ignis*) fatuus. This sermonizer errs, not knowing the scriptures, nor the power of God.—Christ, the only foundation of his church, was foreordained before the foundation of the world. And in his book—the book of life—all his members were written, and in continuance were fashioned, when as yet there was none of them. They were chosen in him, before the foundation of the world." That Christ was foreordained before the foundation of the world, an Apostle declares. 1 Pet. 1,

20—but is it true that the pronoun *his* in the next sentence refers to Christ, and that *members* refer to the spiritual members of his body?—This is the sense the writer conveys, and therefore quotes Eph. 1, 4, to prove that these members were chosen in him before the foundation of the world. Had the writer indulged no doubt of this exposition, he would have referred his readers to the 139 psalm, 16 v., and had they only given themselves the trouble to read that text with the context, they would have clearly discovered that the members there spoken of, were the members of David's natural body, born of his mother. The book in which these members were written, the writer calls the book of life!—by what authority, he does not inform us. We cannot but view this whole exposition as a "theological phantasma" indeed, and shews the weakness of the argument it is intended to prove. By weaving together such scraps without regard to their connexion, and by giving a spiritual meaning to texts purely natural, we may prove any doctrine however absurd and whimsical. We think this is to wrest the scriptures from their plain meaning to suit them. Lo! the caprice of man.

Bro. Scott, says the writer, affirms, "that there is nothing like the Spirit entering the souls of sinners in order to produce faith, repentance, or any thing else"—I again suggest that it is not my design to advocate the doctrines advanced by W. Scott or A. Campbell—they are but men, and may err.—But for the truth of God I must and will plead. Against the sentiment above quoted the writer presses the Bible to speak; but, whether it speaks the meaning of the writer we will inquire. He proceeds "God says, A new heart will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh—and I will put my Spirit within you, &c.—and this great work is performed, not by might, nor by power, but by my Spirit, saith the Lord of hosts." Here we have another specimen of divine scraps patched together without any regard to connexion, to prove that the Spirit enters into the souls of sinners to produce faith, repentance, a new heart, &c. The texts, though their authors are not named, are Ezek. 11, 19, & 36, 26, & Zech. 4, 6. Does the writer really think that these promises of the New Covenant are given to unbelieving sinners!—to disobedient sinners?—to impenitent sinners? We read of the Spirit given to them that believe—to them that obey—to them that repent and are baptized—to them that ask believing. But never do we read in the scripture that the Spirit is given to an unbeliever, a disobedient, or an impenitent sinner. Gal. 3, 2, 22. Acts 5, 32 & 2. 38, 39, &c. Do those scraps of the writer prove that the Spirit enters the souls of sinners to produce faith?—We think not.

The writer proceeds "This was all blessed truth in old time; but we have such *new light now* that the wonderful secret is found out, that all this can be done without any operation of the Spirit whatever." Wonderful, sirs! would my old friend say.

Who is the man, that has found out this wonderful secret, by the *new light now*, that a new heart—a new Spirit—a heart of flesh, can all be done without any operation of the Spirit whatever?—Some say, that the gospel, which is the word of the Spirit, is the power of God, unto salvation—this salvation is a mighty work or operation—yes; but is not this the operation of the Spirit? For example; Christ said, "Be thou clean" This word healed him; shall we say that it was not the work of Christ?—Was it not as much the work of Christ when he healed by his word, as by laying his hand on the diseased, or by any other act of his?—Now, I never heard of any one, that denied this operation of the Spirit, and am strongly inclined to think that the writer himself never saw the man that did. How then can he say that some hold that all this can be done without *any operation of the Spirit whatever?* I am afraid that many unguarded and ignorant persons have given too much cause for the conclusion, that they do deny the influences and operation of the Spirit in believers. I profess to be one, who firmly believes that God gives the Holy Spirit to them that believe in, and obey him, and that this Spirit dwells in all such obedient believers; and that, if any man have not the Spirit of Christ he is none of his. A religion without the Spirit is no better than a body without the Spirit—it is dead.

The writer proceeds to examine "with soul thrilling solicitude" the question, "How may a man possess himself of the Spirit of Christ." Bro. Scott is quoted, "If you believe in Christ—repent and be baptized in the name of Jesus Christ for the remission of sins, you shall receive the gift of the Holy Spirit." One would suppose that this would be a satisfactory answer, seeing it is the voice of inspiration. But this does not agree with the writer's system, and therefore must be set aside, or so beclouded as to keep the light of truth from shining into the heart. But let us hear the writer's answer, How may a man possess himself of the Spirit of Christ? He does not attempt an answer; only that the Spirit comes previously into the soul to produce faith, repentance, &c.—Is this an answer to the question, How, &c.? No. From the answer given by bro. Scott, though in the very words of the Spirit, the writer concludes that this faith was "an impenitent, *dead faith!*"—How could this be, when to this faith are united repentance, and obedience, through which means they receive the Holy Spirit?—Such sarcastic essays, so destitute of serious argument, only betrays the weakness of the cause they are intended to prop. We shall hereafter notice some other things of this writer, in which we are interested, in his following no's. EDITORS.

Every week adds fresh testimonials to the power of the Gospel, when presented in its simplicity and purity, divested of all human appendages. Our recent visit to Sharpsburg, confirmed our convictions, of the glorious results, about to be realized, in the restoration of the ancient order of things

Our lives must respond to the question, "Is christianity of divine origin?" Pure religion and undefiled before God, is this, "to visit the fatherless and widows in their afflictions, (*for their relief*,) and to keep ourselves unspotted (by the vices) of the world." The brethren, of the congregations of those parts, had dissolved their previous baptist-associational compact, and determined thereafter to have an annual meeting, with a view of worshipping God, of benefiting sinners, and of hearing from and mingling with the followers of the Lord Jesus, from distant places.

The prayer of our Lord, for the union of his followers, is accomplishing much faster than we anticipated. The principalities and powers arrayed against us, has produced despondency in many minds. But the ranks of Jesus can boast of many choice spirits, who have pledged their lives, their fortunes and their sacred honor, to abide the doctrine and obey the requirements of him who gave his life a ransom for the world. Thus far we have every reason for joy and rejoicing. This year has developed more fully, the powerful effects, of a practical union of Christians, and the result bids us be steadfast, immoveable; and to march on, always abounding in the work of the Lord.

Under the influence of this state of things, we have seen the most intelligent men and women—the most refractory, obstinate and rebellious sinners—the rich and poor, all, at the same time, bowing to the authority of the Lord Jesus, and putting him on, by submission to his divine institution of immersion. We have seen the lion, as it were, turned into the lamb—the raven changed to a dove—and all human distinctions done away, by that all powerful *leveller*, the Gospel of our salvation. All this has been achieved, by those who take the word of God alone for the light of their feet and the lamp of their path, whilst the opposition of the sects has waxed warmer and warmer, and whilst they have heaped upon us every opprobrious epithet.

Instead of uniting with us in endeavoring to enthrone the Apostles of our Lord—instead of exerting themselves, with us, in a combined effort, in presenting *the glad tidings* to sinners, as every way credible and worthy of their belief and reception—instead of co-operating with us, in holding forth the word of life, in its great plainness and simplicity, and thereby leaving sinners without excuse; almost all the sects have been denouncing, upon us, the vengeance of Heaven.—Some of them have been and are still praying for a baptism of the Holy Spirit and of *fire*—others are asking for an out-pouring of the Holy Spirit to quicken and regenerate sinners, &c.—Almost all of them contend for a specially *called* and *sent* ministry—whilst others again are dreaming about a regeneratien or birth of the sinner, by the Holy Spirit, before he has been begotten by the word of truth— thus departing from all the analogies, of the most appropriate metaphors, and blinding their own minds, as well as the minds of the people. They have mysticised the word of

God, by double meanings, and no meaning at all, in order that a domineering priesthood might lord it over God's heritage.

J. T. JOHNSON, Editor.

GOOD NEWS—Continued.

On the 1st Lord's day in Sept. we had a meeting, at Dry Run. near Georgetown, at which Elder John Smith was present—during that meeting, five persons confessed the Lord Jesus.—Since that time four more have bowed to the authority of the Lord, and were baptized for remission. The Lord continues to bless our labors in this vicinity.

On the 2d Lord's day in Sept. we attended a meeting of the brethren at Versailles—amongst those present were Elders Wm. Morton, Thos. Smith, J. Creath. Sen., J. Creath, Jr., Jno. Rogers, Josephus Hewitt, Jesse Bledsoe, &c. During that meeting 18 persons yielded to the power of the truth.

At the same time, there was a meeting of the brethren at Minerva, in Bracken county; from which we have partially heard—Brethren Gates, Jno. Smith, Burnett, Rains, &c. attended. At the meeting of the forenoon, on Lord's day, 6 made the good confession.

On the 3d Lord's day, there was a meeting at Concord, near Carlisle, at which brethren Palmer, Rogers, T. Smith, &c. attended—11 persons, as we understand, were immersed for remission. On the same day, at Sugar Ridge, in this County, we held a meeting, at which three confessed, and have since been immersed for remission.

We have seen a letter, just received from an intelligent gentleman near Monticello, stating that within a few weeks, some 40 or 50 persons submitted to the command of the ancient gospel.

We have received another letter from Bro. B. F. Hall, dated Little Rock, Ark's.—The good cause is still triumphing to a wonderful extent, under his and Bro. Stevenson's labors—40 have been added to the congregation at Little Rock since April.

A week subsequent to the annual meeting at Sharpsburg, brethren Jacob Creath, Jr. and Jno. N. Payne attended, when nine persons were immersed for remission.

We have recently heard from the labors of Bro. John W. Roberts. His efforts are still successful. On the 8th he preached at New Providence, where a small congregation was established in April last. Three made the good confession. On the 9th he preached in the same neighborhood, at Bro. Josephus Perrins, where three more made the good confession and were buried with the Lord Jesus by immersion. May the Lord bless his followers and laborers.

EDITORS.

OTHER ACCESSIONS.

Letters received from the brethren, assure us that to a congregation attended by Brethren McClaine and Brown near Carlisle, ten or twelve have been recently added, by immersion—6 at Millersburg—13 at Hopewell, in Woodford county—and we have just received a letter dated Athens, McMinn, Tenn. Sept. 1832, from Charles Welch, an intelligent young brother, informing us of the fact of his renunciation of all human creeds, and his determination to abide by and publish the Gospel, unadulterated by human traditions and speculations. May the Lord bless our young friend—and may he reap abundantly in the harvest of his labors.

J. T. JOHNSON, Editor.

Extract of a letter from Bishop A. Reynolds, dated Glasgow, Sept. 28, 1832:

"On last Lord's day, I attended a meeting near Hopkinsville, where I had the pleasure of meeting with my good old brother John Mulkey, &c.

"We showed the utter insufficiency of all human contrivances to convert the world to God—and then presented the old Gospel, upon which seven confessed the Lord Jesus, six of whom were then immersed into his name.

"Bro. Mulkey informed me that he had immersed some 20 or 30 for the remission of their sins, within a short time past," &c.

We have received several communications recently, of a very cheering character. Under date of Aug. 23, Elder James Miller of East Tennessee writes, as follows:

ELIZABETHTOWN, Aug. 23, 1832.

Dear Brethren Johnson & Stone:—Our annual meeting commenced at Buffaloe Creek, Carter county, East Tennessee, on Friday the 17th, and ended on Monday. The meeting was numerously attended. We had a great and glorious time—37 united with the congregation. On Saturday and Lord's day, Elder John Whright immersed 15. On Monday, I immersed 12. During the meeting before this, 17 made the good confession, and I immersed 10. On next Lord's day we expect several will be immersed, and probably some may make the good confession. In about 4 months I think 60 have been added to the congregation, and small additions have been made to some other churches. In our annual meeting we assumed no authority to control the churches. We considered them independent, and authorized to do their own business independently of any foreign jurisdiction. Our next annual meeting will commence on Friday before the 3d Lord's day in Aug. 1833, at Boons Creek, Washington county, East Tennessee.

JAMES MILLER.

Elder W. D. Jourdan writes as follows:

LOCUST SHADE, W. TENN., Aug. 13, 1832.

Brethren Stone & Johnson:—Brother Jonathan H. Young, formerly a *Baptist* preacher, but now a *Christian*, and engaged in the work of reformation, preached at our Meeting House, and staid all night with me, not long since, and desired me to give you the following account of his separation from the Baptist Church, which I promised to do:

"In August, 1829, I offered a letter, received from a Baptist Church in E. Tenn. to a Baptist Church on Wolf River, Overton county, W. Tenn., stating at the same time, to the Brethren, my objection to the *abstract of principles*, and that if they could receive me over the head of these things, I would be willing to live with them in peace; but if not, to return me my letter. And upon this ground they received me. We lived in harmony and peace until 1831, when some began to find fault of my preaching, saying that I indulged too far in the principle of reformation. I concluded to make an appointment, and to give them my views in full upon this subject; and accordingly did so. In consequence of this, Bro. J. Denton, pastor of the Clear Fork Church, Cumberland county, Ky., laid his grievance before this church against that on Wolf, for having received me over the head of the principles of the general union; and had members appointed to inquire of her whether guilty or not. She answered in the affirmative. They further inquired, do you intend to persist in this course? She said, she would answer no more inquiries, and the court then adjourned for a month, at which time, they returned again, making the same inquiries, their object being a negative answer, that I might be excluded and the church saved. But a majority stated that they would make no further reply upon the subject. The proposition was then made, to ascertain who would stand upon the principles of the general union, and who would be in favour of the reformation.—The result was, a majority of one in favour of reformation. Then our separation took place. The minority then said, that those who remained under the covenant, composed the church, and pretended to exclude the majority. I proposed to Bro. Denton, to discuss the matter of difference between us, but he refused, saying, that these things had long since been decided.

"I now feel disposed to reform, where reformation is necessary, in myself, and to reform others as far as I can. May the Lord enable me to plead for the true reformation.

Yours in love, J. H. YOUNG."

Brothers—We have tolerably good times in our part.—On Sunday two weeks I immersed 6, and on the next Sunday 2 more. On the Tuesday evening following, Bro. Mulkey immersed 1. During our last meetings 4 have been reclaimed and 1 joined by letter, from the Baptist Church. The number of the church here is, at this time, 53. Bro. Mulkey rides nearly constantly,

and is doing a great good—he appears to improve as fast, and faster, than some young men.

W. D. JOURDAN.

MADISON, IA. Sept. 20, 1832.

Brother Stone:—Since my last communication, I addressed a protracted meeting near Lexington, Scott county, Ia.—Elders present, John Herod, Henry Crafton Aaron Wallace and myself. We had the pleasure of beholding three large congregations resolve to practice the New Testament institutions in primitive order. They take the name Christian, and exclude every other name; they take the New Testament and exclude all other governments; they meet and break bread on every first day, and as the Lord has prospered them, so each one casts into the treasury when they come together. If this be not the body of Christ, I want some one to show me his body. We immersed one only during the meeting, but considering the former prejudices of those churches and their disorganized state when we met, it is surely worth a place in the Messenger, and will make every christian rejoice to hear it. JESSE MARITY.

MONDAY, AUG. 27, 1832.

My beloved Brother:—I expected when we parted with you and Bro. Palmer on this day week at Sharpsburg, to have addressed a note to you before now, giving the final result of our meeting; but upon after reflection, concluded it would be best for me, and more gratifying to you and the friends of reform, to learn the effect produced upon the public mind by that meeting: it was one as you know rather of experiment—new and *novel* in its *character*, when compared with the *established forms* and *customs* of the present and preceding generations—all eyes, of both friends and foes were turned to it, many utterly at a loss to know how a meeting of the kind could be conducted without some settled and fixed rules other than those of divine authority, with that order that should characterize an assemblage claiming to be christian. But as far as I have been able to learn, the result has been most happy—our friends were pleased—our opposors silenced, and the neutrals, with the world highly gratified. If there has been raised a single objection to our order or manner of conducting the meeting by friend or foe, I have yet to learn it; and I do think it will go far in relieving the prejudices excited against us by dissolving what was called the North District Association, and in breaking down those prepossessions that exist in favor of such unauthorized establishments. They have never, as far as I know, served any other purpose than as engines in the hands of the designing and ambitious to carry their unrighteous project into effect, thereby dividing, splitting, and destroying the peace of those who by one common faith, were called to live in fellowship with each other, thus distracting society by such unholy proceeding.

We met again on Monday at the house, but the crowd was so great we had to adjourn to the stand, where the multitude was addressed by brethren J. Creath, Jr. and Smith. The effect was not such as we had anticipated. Only one made a public declaration of faith; three others could have done the same, but they lived at a distance and wished to do it in the presence of their families. The Lord grant it may have a good effect. Bro. Smith is to wait on them the 12th of next month. Saturday and Lord's day (yesterday) was Bro. Creath's appointment to be again at Sharpsburg. I was not with him on Saturday; but on Lord's day, we had a crowded audience, and in the close of the address, had the happiness of seeing eight come forward and make the good confession. I immersed 7 of them into the faith in the evening—making in all, at the two meetings, 12 persons. The prospect is flattering of still more. Our Minutes will appear in a few days, giving a full history of our proceedings. May the Lord bless and prosper you in the good cause, is the prayer of your brother in hope, JOHN N. PAYNE.

By request, we publish the following minutes of the Conference in Indiana. The information imparted, is both important and interesting. We do hope the Brethren will keep close to the word of God, and not assume any authority in their Conferences. It is highly gratifying to see enrolled so many defenders of the truth, in a district of country where they are so much needed. Indeed they are needed every where:

Brother Editors:—The Fifteenth Annual Christian Conference is just past. The meeting was interesting—Christians were refreshed and encouraged under the preaching of the word, and some weeping mourners professed to find pardon through the Redeemer. Public worship closed on Lord's day evening, the 12th instant, having held three days.

On Monday morning we met in a conferencial capacity.—Elder Henry D. Palmer was chosen Moderator, and Elder John McCrary, Clerk.

Elders present.	*Unordained Preachers.*	*Exhorters.*
Henry D. Palmer,	Barnabas Anable,	Seth Gard.
John M'Crary,	Aaron Baker,	
Joseph Wasson,	Moses Goodwin,	
Moses P. Condict,	William Gale,	
Ephraim Phar,	Samuel More.	
Joseph Ballard,		
James Pool,		
James Y. Beard,		
Amos Willis,		
Elijah Goodwin,		
William Ramsay,		
William Carter.		

The following is an account of Churches represented in Conference by letters—the number of members in those churches, and the Elders who have the pastoreal care of them:

Names of places of worship.	*Numbers of members.*	*Pastors.*
Barney Prairie,	53	James Pool,
Crooked Creek,	8	none,
Bethsaidia,	30	Joseph Wasson,
Union,	75	Elijah Goodwin,
Bumpass,	20	Amos Willis,
Allison Prairie,	29	none,
New Union,	18	Henry D. Palmer,
Coffee Creek,	30	Joseph Ballard, and E. Phar,
Spring Hill,	74	William Ramsey,
Lich Prairie,	32	Amos Willis,
Mount Vernon,	13	Elijah Goodwin,
Liberty,	72	John M'Crary,
Busseron,	88	Henry D. Palmer,
Middle Busseron,	33	none.

If you will publish the preceding, it may give some satisfaction to those who wish to hear from their brethren in this country.

ELIJAH GOODWIN.

Posey Co. Ia. Aug. 19, 1832.

FOR THE CHRISTIAN MESSENGER.

The Resurrection of Christ.—The death and burial of Christ must have given much sorrow and grief to all who had believed in him, but did not understand the design of his death. Their reflections must have been something like these—Alas! and have we been deceived? This is he who we trusted should have redeemed Israel. We have forsaken all and followed him. We thought that surely he taught as never man taught. He seemed to have authority over the laws of nature; and demons, and even death seemed to obey his mighty word. We expected soon to have enjoyed all the glories, ease, and pleasure that a God of omnipotence could give while under the government of his Christ. But now what do we see!! Our Lord has died upon the cross! yea, he is taken from thence, and laid in the grave. He is numbered among the sleeping millions, and now truly the mourners go about the streets.—Now we are laughed at on every hand. We are asked, where now is your mighty King and Saviour!—But behold! what do I see! Just at the dawn of the third morn when all nature is serious, and yet rejoicing at the approach of a new day—just as the last pale rays of the moon glittered on the furbished spears of the officers who guarded the sepulchre, and the hills and vallies began to resound with the melody of the feathered songsters hymning the praises of Jehovah, an angel is despatched from the worlds of glory; the keepers

tremble and become as dead men; and the conquering Son of God rises triumphantly over death, hell and the grave. Now mourners drv your tears, let hopeless sorrow cease. Jesus is risen indeed. Never let another fear or doubt arise in your minds again. He who brought again from the dead that great Shepherd of the sheep, will also quicken our mortal bodies. Joy is pictured in every countenance, while Peter cries out, Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; hallelujah, love and praise the Lord.

And let us, my fellow christians, who live in this day of controversy and scepticism, rejoice in the doctrine of the resurrection of Jesus Christ, knowing, that if God raised Christ from the grave, he will remember our sleeping dust, and reorganize our decomposed bodies, and capacitate us to enjoy endless joy and tranquility. May we all be prepared for those worlds of everlasting day. Amen. ELIJAH GOODWIN.

Glasgow, Ky. Sept. 18, 1832.

The Green River united Baptist Association.

Brother Johnson.—As I am persuaded that a knowledge of the existing state of things in this Association would interest your readers, I have concluded to state a few facts, which, if you think proper you may insert in the Messenger.

Some three or four years ago, some of us, having been enabled to discriminate between the pure and simple gospel of Christ and the traditions of men which have so long intercepted the light of Heaven, determined to renounce the latter and sustain the former. No sooner had this determination been announced than the mournful cry of heresy was heard in every direction. We told our brethren not to be alarmed; that we intended to renounce only what was purely traditional, and adhere closely to that faith and those forms of worship taught by Christ and the holy twelve. But they took the attachment we manifested for the word of God alone, to be certain evidence that we were Campbellites. They divided several churches;—the minorities claiming the constitution, excluded the majorities. This state of things, however, had not long existed until the Association undertook to heal the abounding divisions. It, with Elder Jacob Lock at its head, sustained us and rejected the minorities who had excluded us. They (the minorities of the divided churches, about 4 or 5 in number,) formed themselves into an organized body and claimed to be the Green River Association. They have for their leader, Elder Ralph Petty Last year, they declared the whole Association from which they withdrew to be Campbellites. Since that time, their body has increased considerably; and that too, at the expense of Elder Lock and his party, for as the one increases the other must decrease.

Elder Lock and his folks, seeing that the minority of the Association, by urging their claims to the general union, succeeded

last year, in getting into, or rather keeping in correspondence with the surrounding Associations, and feeling the loss of popularity abroad, determined to make a vigorous effort to regain their (his) standing. Seeing how the game was going, they all of a sudden became exceedingly orthodox, though Elder Lock and others had made considerable advances towards reformation. They commenced shutting meeting-house doors, proscribing and persecuting us most violently. At their Association this year, they proposed uniting again with the minority; but the minority, not having as much confidence in them as perhaps they would, if they had not seen them persecute the very cause and the very people that they once labored to sustain, rejected their proposition. They then excluded 3 or 4 churches, and took two or three more under dealings. In their Minutes I see that those of us who have acted any thing like a prominent part in the reformation are accused of deceitfulness, which we repel as a malicious slander and challenge them to the proof. They next say "that we endeavor to conceal our real sentiments, and yet exert ourselves in spreading the contagion." Now if they can tell how a man can conceal his sentiments and at the same time spread them, I will never charge them with asserting a falsehood.

To look at the hostile attitude in which the two Associations now stand towards each other, and towards those who acknowledge the gospel alone, it would seem that they were fighting about mere differences of opinion as to the best way to kill what they call Campbellites. But no doubt, the chief cause of the war now is, who shall have the best reputation for orthodoxy?

Having briefly stated the condition of the Association, I will now say a word or two in regard to our own condition. We now have seven congregations who have dissolved all connexion with the Association, and 2 or 3 more I think, will soon make their escape without the smell of fire upon their garments. We are out of the confusion, the war going on among the Babylonians themselves. Upon the whole, the old gospel is gaining ground; every few weeks some confess the Lord. In the course of this year some 20 or 30 have been immersed into the name of the Lord Jesus.

As a specimen of the kind of opposition made against us, I will give the following charges, upon which I was excluded by the minority of the Smith's Grove Church, which now forms a part of the Petty Association. I present them to you just as they have published them in their minutes and in the newspaper published at Bowling Green: Whereas the church is unhappily involved in divisions, feelings and sentiments, by A. Reynolds preaching or teaching doctrines not contained in the holy scriptures. 1. Whereas the said Reynolds has openly opposed the constitution or articles of faith or agreement in which we stand united, and under which he the said Reynolds was received into this church, by calling it a human creed, without attempting to prove it to be *human laws* and not *divine laws*, and refusing to be

governed by it. 2. For privately asking members of this church if they could or would not put down the creed or constitution of this church, and take the New Testament for their creed, telling them at the same time it was their own ignorance alone that prevented their understanding the New Testament, for that there was nothing dark or mysterious in it to him, thereby conveying the idea that it was fully in the natural power of each individual to understand it perfectly; all of which we believe calculated to gender strife and confusion, and contrary to the doctrines contained in the Holy Writ. 3. For attempting to erase from the mind of the creature man every view and light that he or they have of experimental religion, by doing away experience, by saying that the mind cannot stand still and when it gets in trouble about something it increases till it gets to the highest pitch it can bear, and as it cannot stand on that point it turns and receives some relief, or ease, and some gladness, from that into joy, and then it is that the creature man thinks that he is converted from darkness to the marvellous light of Christ; but he, the said Reynolds cried out with uplifted hands, and said, it is imagination, ideal, and all delusion of the mind. 4. For saying that the Holy Spirit does not teach the mind to pray or preach, thereby conveying the idea that the work is alone of man, and not by the divine influence of the Holy Spirit, on the mind. 5. For conveying the idea that the Holy Spirit does not operate on, and influence the mind of the lay members or man in general, by asking the questions, how did it feel? how did it look? what did it say to you? did it speak in an audible voice? or in what way did it operate on you? 6. For saying or advising in the pulpit. to come out from popery and all creeds, thus breeding discord and confusion in the church. 7. For saying to a member of this church that he, the said Reynolds, knew nothing about natural or spiritual quickening. 8. For saying in the pulpit that a man has the same power to believe that he has to disbelieve; thereby conveying the idea, that there is no need of the Holy Spirit to lead a soul from darkness to light."

But very few of these charges are stated in my own words. It is true, however, that I did, and do yet advise all men to come out from popery and all *human* creeds, and take the New Testament for their creed. This I acknowledge to be divine. But because I was not so eagle-eyed as to see divinity in their little man-made laws, I was treated by them as a heathen and a publican. Several other things stated are true; but some are only partially true. In relation to the 7th charge, I have only to say that an old man a little suspicious of my orthodoxy, did ask me, in the presence of a company of ladies, what I thought of natural quickening, and to avoid a discussion of the subject at that time, I was forced to tell him that I knew little or nothing about it. But whether or not I deserved exclusion from the church on account of what is here laid to my charge, I leave the world to

judge. Wishing you great success in extending the knowledge of the truth, I subscribe myself your brother in Christ,

ALEXANDER REYNOLDS.

From the Millennial Harbinger.

CHRISTIAN PREACHER—*NO. VII.*

EVANGELICUS always took the most popular method to apprize the citizens of every town and village of his object in visiting them. On his arrival he assured them that he wished to know every person in the village who loved Jesus Christ, and that he thought no disciple of the Saviour would decline an interview with him on the affairs of the kingdom of which they were citizens After ascertaining all of this class, he requested their presence and their prayers while he would attempt the conversion of the citizens to Jesus Christ; alleging that he would propose nothing to their acceptance that was not written in the Book: for that he labored to bring men into the fold of Christ, and not into the fold of a party.

He announced the time and place of his commencement, accompanying his appointment with the intimation of his design not to leave that place until he knew all in it who would obey the Lord. His first discourses were the person, mission, offices, and work of Jesus Christ; "opening and alleging," from both Testaments, that Jesus of Nazareth was the Messiah, the Son of God and the Saviour of the world—"announcing the kingdom of God and teaching the things which relate to the Lord Jesus Christ."

So soon as he had fairly exhibited the testimony, which was sometimes done in three discourses, sometimes in two, and sometimes in one, as the circumstances of the people indicated, and always either on one day or on two or three succeeding days, he requested all who believed the testimony adduced to take one side of the house, or to signify their faith by standing up.

After they had separated themselves, he immediately addressed those who said by their conduct they did not believe, requesting them in turn to specify the reasons why they rejected the testimony, or the objections which lay in their way. This he carried so far, in all suavity and mildness of manner. as to induce them either to state their objections, or to evince a total indifference, or unwillingness to be persuaded to submit to Jesus as the Lord. So soon as he fully ascertained how many had believed and who rejected the testimony of God, he turned to the believers and asked them if they would now submit to the will of the Lord in every thing, and began by stating to them the immediate duty of all who repented of their sins, or received Jesus as the only Saviour of the world. If any of these exhibited a lack of knowledge of his will, or any unwillingness to be baptized forthwith, he continued his interrogations and ad-

dresses until he fully ascertained how many would, with their whole heart, turn to the Lord. The others he addressed with all feeling, in the language of the warnings and denunciations of the Saviour and his Apostles, and cautioned them, on the peril of their eternal exclusion from the presence of the Lord, not to reject the counsel of God against themselves.

After the baptism of all the converts, he taught them the constitution, laws and ordinances of the christian kingdom, and gave them scriptural ideas of the new relation into which they were brought to God, angels, and men, and to one another; and of all the privileges, honors, and immunities of the kingdom of which they had become citizens.

In the interim of his teaching the disciples, he visited from house to house. all who would bid him welcome; and from house to house, as well as publicly, he ceased not to preach and teach Jesus Christ. On entering a house, he was wont to say, Peace be to this family; and to explain himself by stating his errand to be a desire to converse with the family on the affairs of salvation. If he was invited to proceed, he did so with all conciliation of manner and heart-felt interest; but if he was not invited to proceed, or if he was insulted by any rudeness of repulse, he brooked the indignity for the Lord's sake, and walked away in silence.

Thus he continued his labors publicly and privately, until he knew all in the place who had an ear for the authority of God. After setting the disciples in order, so far as to have them to meet every Lord's day to keep the ordinances, he went on his journey to another town, and pursued the same course, until he had taken in as much ground as he could well cultivate, returning occasionally to visit the churches he had planted.

He never conversed upon the affairs of this world, except what immediately pertained to the health and circumstances of his brethren: for he often observed that preachers, in entering into all the frivolous and political chit chat of the day, unpreached by the fireside all that they preached from the pulpit, or on the days of public assemblies. He was wholly devoted to the Lord's work, teaching and warning every man publicly and from house to house, that he might, if possible, present every man perfect in Christ Jesus.

In one year he planted twelve churches, and was an example to the flock in word and behavior, loved by the disciples, and esteemed by all men. Even those who sometimes regarded him in the light of an enthusiast, were constrained to say that they could wish that all enthusiasts were as exemplary and as consistent with their pretensions as Evangelicus.

REMARKS.

For the above extract, we ask the serious attention of every christian. We have looked upon all the systems of the day, as carried out in practice, miserably defective. The "Christian

Preacher—No. 7," presents the subject in a most interesting point of view, and seems to comport with the deep interest which christians should feel and manifest, for the conversion of the world.

In the present state of things, we have considered it almost indispensible, that Evangelists, of competent attainments and unexceptionable piety, should traverse the country, and exhibit in bold and strong contrast, the divine system and the systems of men, for the conversion of the world—and to prove or shew the entire fitness of the former to effect the object contemplated, and the total inadequacy of the latter.

We had looked over the distracted and divided and languishing condition of the religious world. We had seen the formidable powers arrayed against the simplicity of the glad tidings. Perversion and misrepresentation were, as it still is, the order of the day To have a fair and full developement of these exciting subjects—to attain the truth—and to have it fairly published to the people that they might reap the benefits of it, we set about devising means calculated and adapted to the end in view.

Many of the brethren were desirous to obtain the services of two, at least, of the public preachers who should preach, as constantly as they could, for one year. The subject was mentioned to brethren Smith & Rogers, who were esteemed as well qualified as any others for so important an undertaking. With some hesitation, they consented to embark in the heavenly cause and continue at least, during the year 1832. They boldly ventured forth, and determined to risk the liberality of the brethren, in compensating them for the pecuniary sacrifice.

Having thus ventured in the good cause, we have been rejoiced to hear of hundreds bowing to the authority of the Lord Jesus. To a considerable extent, the course practised by Evangelicus, has been pursued by these brethren. Their labors have been abundantly blessed. The brethren have not been unmindful of them. But we have not yet received what we consider a reasonable sum, as a renumeration for their personal sacrifices. That sum we esteem as remarkably reasonable, when we raise, for them, three hundred dollars each. And as they consented to ride during the year perfectly dependent upon our liberality, we could not offer to them less than that amount. We desire the amount to be made up, as soon as possible. The brethren need not fear having an overplus; for should there be any, it will be devoted in the same manner, for the year 1833.—We consider it highly important to continue the same system of operations, for another year. Whether we do or not, depends upon the punctuality and liberality of the congregations. Some of these remarks are made and explanations given, that erroneous impressions may be corrected as to engagements of brethren Jno. Smith and Jno. Rogers. They are far from being under any hireling system. They have the honor of having voluntarily embarked in the cause, without binding themselves for any

specified time or sum—leaving it with the brethren who named the subject to them, to make such a return, as in their judgment was reasonable. May the Lord bless the brethren every where.

J. T. JOHNSON, Editor.

Extracts from T. H. Horne, M. A. and from Michaelis, on the Epistle to the Romans—Sec. 3—iv. vol. 4, p. 338.

IV. The occasion of writing this Epistle may be easily collected from the Epistle itself. It appears that Saint Paul, who had been made acquainted with all the circumstances of the Christians at Rome by Aquila and Priscilla (Rom. xvi. 3.), and by other Jews who had been expelled from Rome by the decree of Claudius (Acts xviii. 2.), was very desirous of seeing them, that he might impart to them some spiritual gift; but, being prevented from visiting them, as he had proposed in his journey into Spain, he availed himself of the opportunity that presented itself to him by the departure of Phœbe to Rome, to send them an Epistle. Finding, however, that the church was composed partly of Heathens who had embraced the Gospel, and partly of Jews who, with many remaining prejudices, believed in Jesus as the Messiah; and finding also that many contentions arose from the Gentile converts claiming equal privileges with the Hebrew Christians (which claims the latter absolutely refused to admit unless the Gentile converts were circumcised), he wrote this Epistle to compose these differences, and to strengthen the faith of the Roman Christians against the insinuations of false teachers; being apprehensive lest his involuntary absence from Rome should be turned by the latter to the prejudice of the Gospel.

V. In order fully to understand this Epistle, it is necessary that we should be acquainted with the tenets believed by those whose errors the apostle here exposes and confutes. It is clear that he wrote to persons, who had been either Gentiles or Jews, and that his grand design was to remove the prejudices entertained by both these descriptions of persons.

The greater part of the GENTILES, who lived in gross ignorance, did not trouble themselves much concerning the pardon of their sins, or the salvation of their souls; and the rest believed that their virtues deserved the favour of their Gods, either in this world or the next, if there were any thing to expect after death. They also thought that their vices or sins were expiated by their virtues, especially if they were truly sorry for the crimes they had committed; for they declared a man to be innocent who repented of his fault. In order to expiate the most atrocious crimes, they had recourse to purifications and sacrifices, and sometimes offered human victims; but the wisest among them maintained that nothing was more fit to appease the Divinity than a change of life.

The JEWS, on the other hand, divided all mankind into three classes. The *first* was composed of righteous men whose righteousness exceeded their sins: the *second* comprised those whose

righteousness was equal to their sins; and the *third* contained wicked men, whose sins were more in number than their good deeds. They thought, however, that there was no person so righteous as not to stand in need of pardon: but they believed that they should obtain it by repentance, by confession of their sins, by almsgiving, by prayer, by the afflictions which God sent them, by their purifications, sacrifices, and change of life, and above all by the solemn sacrifice which was annually offered on the great day of atonement;—and if there yet remained any thing to be pardoned, every thing (they said) would be expiated by death. Further, the most zealous among the Jews entertained various erroneous opinions relative to their justification, to the election of their nation, and to the Roman government, which it is important to consider, as Saint Paul has refuted them at considerable length in this Epistle.

1. The Jews assigned three grounds of justification, by which they were delivered from the guilt and punishment of sin; viz.

(1.) *The extraordinary piety and merit of their ancestors*, Abraham, Isaac, Jacob, and the twelve patriarchs, and the covenant God made with them; for the sake of which piety, as He had promised to bless their posterity, they thought that this covenant *obliged* Him to forgive their sins. This error is confuted by Saint Paul in the ninth chapter, where he shows that God's promises were made only to the faithful descendants of Abraham; and in the latter part of the fifth chapter, which confirms his assertions in chapter iii. 29, 30, that God was alike the God of the Jews and Gentiles; and that the covenant, broken by their common father Adam, should be restored to both by the common Head of the new covenant, Jesus Christ.

(2.) *Their knowledge of God through the law of God, and their diligence in the study of that law*: which they estimated so highly as to make it a plea for the remission of their sins. In opposition to this notion, Saint Paul proves, in the second chapter, that man is justified, not by the knowledge, but by the observance of the law.

(3.) *The works of the Levitical law*, which were to expiate sin, especially circumscision and sacrifices: whence the Jews inferred that the Gentiles must receive the whole law of Moses, in order to be justified and saved,—in other words, that there was no salvation out of the Jewish church. In opposition to this erroneous tenet, Saint Paul teaches that the Levitical law does not expiate, but only reveals sin; and that it exemplifies on the sacrificed the punishment due to the sinner (iii. 20. v. 20.)

2. The doctrine of the Jews concerning election was, that as God had promised Abraham that he would bless his seed, that He would give it not only the true spiritual blessing, but also the land of Canaan, and that he would suffer it to dwell there in prosperity, and consider it as his church upon earth: therefore this blessing extended it to their whole nation. They asserted that God was *bound* to fulfil these promises to every Jew, because

he was a descendant of Abraham, whether he were righteous or wicked, faithful or unbelieving. They even believed that a prophet ought not to pronounce against their nation the prophecies with which he was inspired, but was bound to resist the will of God, by praying, like Moses, that his name might be expunged from the book of life. These Jewish errors illustrate that very difficult chapter (the ninth), and show that the question discussed by Saint Paul relative to predestination and election, is totally different from that debated by Christians since the fourth century, and which now unhappily divides the Christian world.

3. It is well known that the Pharises, at least those who were of the party of Judas the Gaulonite or Galilean, cherished the most rooted aversion to foreign magistrates; and from a false interpretation of Deut. xvii. 15., thought it unlawful to pay tribute to, or to acknowledge, the Roman emperor. Expecting a Messiah who would establish a temporal kingdom, and liberate them from the dominion of the Romans, they were ripe for rebellion, and at all times ready to throw off the yoke. Even the Jews at Rome had already begun to create disturbances which occasioned the edict of Claudius, that all Jews should depart from Rome; and as, in those early times, the Christians were generally confounded with the Jews, it is not unlikely that both were included in this decree. At this time also, the city of Rome contained within herself the seeds of insurrection and civil war. The senate was secretly jealous of the emperor, who in his turn suspected the senate. The life even of the emperor was seldom free from danger: and the succession to the throne, after the death of Claudius, was purchased by largesses to the imperial guard. With the political notions cherished by the Jews, it is no wonder that they, in several instances, gave cause of suspicion to the Roman government, who would be glad of an opportunity to expel from the city persons who were considered dangerous to its peace and security: nor is it improbable, on this account, that the Christians, under an idea of being the *peculiar people of God*, and the subjects of his kingdom alone, might be in danger of being infected with those unruly and rebellious sentiments. Under these circumstances, therefore, Saint Paul judged it necessary to exhort the Roman Christians to submit peaceably to the government under which they lived. He tells them, that the *powers that be* (Rom. xii. 1.), or the constituted authorities, *are ordained of God*, and forbids them to meddle with those who endeavoured to effect a change in the government. The reigning emperor at this time was that monster of iniquity, Nero.

The preceding view of the tenets held by the Heathens and Jews of Rome will enable us to ascertain the scope or design of Saint Paul in writing this epistle, which was to confute the unbelieving; to instruct the believing Jew; to confirm the Christian, and to convert the idolatrous Gentile: and to place the Gentile convert upon an equality with the Jewish in respect of his religious condition, and his rank in the divine favour. These

several designs he reduces to one scheme, by opposing or arguing with the infidel or unbelieving Jew, in favour of the Christian or believing Gentile. "Upon this plan, if the unbelieving Jew escaped and remained unconvinced, yet the Christian Jew would be more inoffensively and more effectually instructed in the nature of the Gospel, and the kind brotherly regards he ought to have for the believing Gentiles, than if he had directed his discourse immediately and plainly to him. But, if his argument should fail in reference to the believing Jew, yet the believing Gentile would see his interest in the covenant and kingdom of God as solidly established by a full confutation of Jewish objections, (which were the only objections that could with any show of reason be advanced against it,) as if the Epistle had been written for no other purpose. *And thus it is of the greatest use to* us *of this day.* It is also at present exceedingly useful, as it entirely demolishes the engrossing pretensions and imposing principles of the church of Rome; for a professed *faith in Christ*, and a subjection to Him, are in this Epistle fully shown to be the only Gospel condition of a place in his church, an interest in the covenant of God, and of Christian fellowship. By this extensive principle God broke down the pales of his own antient enclosure, the Jewish church; and therefore, by the same principle, more strongly forbids the building of any other partition wall of schemes and terms of Christian fellowship."

VII. This Epistle consists of four parts, viz:

PART I. *The Introduction* (ch. i. 1—13.)

PART II. *contains the doctrinal part of the Epistle concerning justification* (i. 16—32. ii.—xi); in which we have,

SECT. 1. The proposition concerning the extent of the Gospel. (i. 16.)* and the demonstration of that proposition (i. 17.) in which it is shown that justification is to be attained,

§ i. *Not by works.* (1. 18.)

For the Gentiles (i. 19—32.)

The Jews (ii. iii. 1—18.)

And both together (iii. 19, 20.), are under sin.

ii. *But by faith*, in which it is shown

That we are justified by faith *alone* (iii. 21—31.)†

As appears by the example of Abraham and the testimony of David (iv.);

And the privileges and blessings of Abraham's seed by faith are shown to be far greater than those which belonged to his seed by natural descent (as described in Rom. ii. 17—20.)

These privileges of true believers in Christ are, 1. *Peace*

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*Michaelis has given a more logical view of the argumentative part of the Epistle to the Romans, of which the following abstract may not be unacceptable to the reader. The point he ob-

†Anti-Scriptural.—EDITORS.

with God (v. 1.); 2. *Joy in in hope of the glory of God* (2.), which tribulation cannot prevent, but rather promotes 3—10.); *Rejoicing in God* himself as reconciled to us through Christ, which however affords no countenance to sin, but re-

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serves, which Saint Paul intended to prove, was, that the Gospel reveals a righteousness unknown before, and to which both Jews and Gentiles have an equal claim. (Rom. i. 15, 16.) In order to prove this, he shows (i. 13.—iii. 20.) that both Jews and Gentiles are "under sin," i. e. that God will impute their sins to Jews as well as Gentiles.

His arguments may be reduced to these syllogisms. (ii. 1. 17—24.) "The wrath of God is revealed against those who hold the truth in unrighteousness; i. e. who acknowledge the truth, and yet sin against it

"The Gentiles acknowledged truths; but partly by their idolatry, and partly by their detestable vices, they sinned against the truth they acknowledged.

"Therefore the wrath of God is revealed against the Gentiles, and punishes them.

"The Jews have acknowledged more truths than the Gentiles, and yet they sin.

"Consequently the Jewish sinners are yet more exposed to the wrath of God." (ii. 1—12.)

Having thus proved his point, he answers certain objections to it.

Objection i. "The Jews were well grounded in their knowledge, and studied the law." He answers, if the knowledge of the law, without observing it, could justify them, then God could not have condemned the Gentiles, who knew the law by nature. (ii. 13—16.)

Objection ii. "The Jews were circumcised." Answer. That is, ye are admitted by an outward sign into the covenant with God. This sign will not avail you when ye violate that covenant. (ii. 25—end.)

Objection iii. "According to this doctrine of Saint Paul, the Jews have no advantage before others." Answer. Yes, they still have advantages; for unto them are committed the oracles of God. But their privileges do not extend to this, that God should overlook their sins, which, on the contrary, Scripture condemns even in Jews." (iii. 1—19.)

Objection iv. "They had the Levitical law and sacrifices." Answer. From hence is no remission, but only the knowledge of sin. (iii. 20)

From all this Saint Paul concludes, that Jews and Gentiles may be justified by the same means, namely, without the Levitical law, through faith in Christ; and in opposition to the imaginary advantages of the Jews, he states the declaration of Zechariah, that God is the God of the Gentiles as well as the Jews. (iii. 21.—end.)

quires evangelical obedience to God (11—21.), whence flows. 4. *Mortification of sin, and newness of life*, as another evidence and effect of justification (vi.); 5. *The freedom of justified*

As the whole blessing was promised to the faithful descendants of Abraham, whom both Scripture and the Jews call his children. he proves his former assertion from the example of Abraham: who was an idolater before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence he takes occasion to explain the nature and fruits of faith. (iv. 1—11.) He then goes on to prove from God's justice that the Jews had no advantages over the Gentiles, with respect to justification. Both Jews and Gentiles had forfeited life and immortality, by the means of one common father of their race, whom they themselves had not chosen. Now, as God was willing to restore immortality by a new spiritual head of a covenant, viz. Christ, it was just that both Jews and Gentiles should share in this new representative of the whole race. (v. 12—end.) Chap. v. ver. 15, 16. amount to this negative question, "Is it not fitting that the free gift should extend as far as the offence?"

He shows that the doctrine of justification, as stated by him, lays us under the strongest obligations to holiness (vi. 1—end); and that the law of Moses no longer concerns us at all; for our justification arises from our appearing in God's sight, as if actually dead with Christ, on account of our sins; but the law of Moses was not given to the dead. On this occasion he proves at large, that the eternal power of God over us is not affected by this, and that while we are under the law of Moses we perpetually become subject to death, even by sins of inadvertency. (vii. 1—end.) Hence he concludes, that all those, and those only, who are united with Christ, and for the sake of his union do not live according to the flesh, are free from all condemnation of the law, and have an undoubted share in eternal life. (viii. 1—17.)

Having described their blessedness, he is aware that the Jews, who expected a temporal happiness, would object to him, that Christians notwithstanding endure much suffering in this world. He answers this objection at large (viii. 18—end); and shows that God is not the less true and faithful because he does not justify, but rather rejects and punishes, those Jews who would not believe the Messiah. (ix. x. xi.) In discussing this point, we may observe the cautious manner in which, on account of the Jewish prejudices, he introduces it (ix. 1—5.), as well as in the discussion itself. He shows that the promises of God were never made to all the posterity of Abraham; and that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham's sake he intended to bless, and of punishing the wicked sons of Abraham; and that, with respect to temporal happiness or misery, he was not even determined in his choice by their works. Thus he rejected Ishmael, Esau, the Israelites in

persons from the malediction of the law, and its irritation to sin (vii.); 6. *Freedom from condemnation*, and ultimate glorification. (viii.)

Sect. 2. Concerning the equal privileges of Jewish and Christian believers (ix.—xi.), in which the apostle, after expressing his affectionate esteem for the Jewish nation (ix. 1—5.), proceeds to show:

§ i. That God's rejection of great part of the seed of Abraham, and also of Isaac, was an undeniable fact. (ix. 6—13.)

§ ii. That God had not chosen them (the Jews) to such peculiar privileges, for any kind of goodness either in themselves or their fathers. (14—24.)

§ iii. That his acceptance of the Gentiles, and rejection of many of the Jews, had been predicted both by Hosea and Isaiah. (25—23.)

§ iv. That God had offered salvation to both Jews and Gentiles on the same terms, though the Jews rejected it. (x. 1—21.)

§ v. That, though the Israelites were rejected for their obstinacy, yet that rejection was not total; there still being a remnant among them who did embrace and believe the Gospel. (xi. 1—10.)

§ vi. That the rejection of the rest was not final, but in the end "all Israel should be saved." (11—31.)

§ vii. And that, in the mean time, even their obstinacy and rejection served to display the unsearchable wisdom and love of God. (32—36.)

Part III. *comprises the hortatory or practical part of the Epistle* (xii.—xv. 1—14.), in which the apostle exhorts Christian believers,

Sect. 1. To dedicate themselves to God, and to demean themselves as fellow members of Christ's body. (xii. 1—8.)

Sect. 2. To Christian love and charity. (xii. 9—21.)

Sect. 3. To obedience to the constituted authorities (xiii. 1—7.), and the exercise of mutual love. (8—14.)

Sect. 4. How those who are strong in faith should conduct themselves towards their weak brethren. (xiv. xv. 1—13.)

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the Desert in the time of Moses, and the greater part of that people in the time of Isaiah, making them a sacrifice to his justice. (ix. 6—29.) He then proceeds to show that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been preached to them plainly enough. (ix. 33.—x. end.) However, that God had not rejected all his people, but was still fulfilling his promise upon many thousand natural descendants of Abraham, who believed in the Messiah; and would in a future period fulfil them upon more; for that all Israel would be converted. xi. 1—32.) And he concludes with admiring the wise counsels of God. (33—end.) Michaelis, vol. iv. pp. 102—107.

PART IV. *The conclusion, in which Saint Paul excuses himself,* Partly for his boldness in thus writing to the Romans (xv. 14—21.), and partly for not having hitherto come to them (22.), but promises to visit them, recommending himself to their prayers (23—33.); and sends various salutations to the brethren at Rome. (xvi.)

VII. In perusing this epistle it will be desirable to read, at least, the eleven first chapters, *at once*, uninterruptedly: as every sentence, especially in the argumentative part, bears an intimate relation to, and is dependent upon the whole discourse, and cannot be understood unless we comprehend the scope of the whole. Further, in order to enter fully into its spirit, we must enter into the spirit of a Jew in those times, and endeavor to realize in our own minds his utter aversion from the Gentiles, his valuing and exalting himself upon his relation to God and to Abraham, and also upon his law, pompous worship, circumcision, &c. as if the Jews were the only people in the world who had any right to the favour of God. Attention to this circumstance will show the beauties of the apostle's style and argument, and that this Epistle is indeed "a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition; and as far exceeds the most celebrated writings of the Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."

On the *undesigned conincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, pp. 20—65. 8vo fifth edition.

CHRISTIAN KNOWLEDGE AND PRACTICE.

Whatever has a tendency to promote the happiness of Christians, should be their daily study and canstant pursuit. As this is a matter of the very first importance, we should endeavor to ascertain those sources, or principles, or institutions, from which alone happiness can be derived. It may be assumed as undeniably true, that true happiness is unattainable, but by a knowledge of the will of God and obedience to it. It may be as confidently asserted that all happiness or blessings are communicated to us through means or institutions. Knowledge and obedience are inseparably linked together, by the kind and gracious Author of our being. Without knowledge or faith, we know, it is impossible to please God. Without a knowledge of his character and will, we should be totally ignorant, in regard to what is required of us; and without obedience man could not be happy, formed and organized as he is. We discover the wisdom and benevolence of God, in adapting his laws and institutions to the human family in their perishing circumstances, requiring not only faith, but obedience; and in this, we have developed to us, a principle,

in the organization of man, which should never be lost sight of. Men must be engaged about something. We would do well then to keep those under our care, engaged in laudable and virtuous pursuits. All experience attests, that happiness cannot be found, in the pursuit or acquisition of any thing earthly, or that has for its object an earthly gratification. All christian experience attests, that a well grounded hope, of the inheritance incorruptible, undefiled and that fadeth not away, presented in the Gospel, can and does impart a happiness beyond which human nature is not susceptible.

Considering that these things are so, Oh! how vastly below the mark, do christians fall. They have failed and neglected to avail themselves of their high privileges and enjoyments. I fear, the behaviour of professors, falls far short of their knowledge of their Father's will. So long as this is the case, religion will present a sickly and languishing appearance. This is an age of inquiry, and of revolution. The true principles of reformation, are in successful developement. The cause is succeeding beyond our most sanguine anticipations. The world is awaking from its slumbers. The watchmen are on the towers, sounding the heavenly notes of peace and good will to men. These are the notes of destruction to sectarianism, and therefore they have buckled on their armour for the battle.—They have leagued their forces against us, and it becomes every soldier of Jesus to discharge his duty faithfully. The captain of our salvation stands at the head of his troops and promises a victory, which, though it may cost them their lives, will achieve a crown of never fading glory. Who will apostatize? Who will prove recreant in such a glorious cause? None, we hope.

We are well aware of the need there is, for laborers in the Lord's vineyard; instead however, of being discouraged and repining, let each soldier discharge double, yea, treble duties, and the cause will advance with a rapidity hitherto unexampled.

We need not look for the assistance of the Sects. They will no more assist in the reformation, than did the sects in the days of Apostles. There are many and eminent exceptions now, as then. But, as sects, they will contend to the last, if the obstinacy, the destruction, and dispersion of the Jews is at all a type of the existing state of things. Let every christian have his heart devoted to personal reformation, equal to his knowledge of christian duty;—Let the practice of the christian virtues be ever predominant and exhibit a lustre to the world, which will win souls to Christ;—Let each one do all the good they can to their neighbors, their families and friends—and if they are not eloquent in words, they can be eloquent and powerful in deeds. Thus, the weakest disciples can effect wonders. Were all properly harnessed, disciplined and working together, we should witness a tenfold greater accession to the cause. Christians, are you not willing to sacrifice something of your ease for the suc-

cess of the cause of Christ? Have you the salvation of men and women at heart, and will you not consent to march forth to the help of the saints? When Zion travails, she brings forth children—and vice versa—when a teacher visits a congregation, he can soon tell whether they are cold and heartless or warm, alive, animated, and in the discharge of duty. Their very countenances will indicate life or death. If they be healthy in faith, their health beams in their countenances—animation sparkles in the eye—courage and animation bursts forth in songs of praise. Humility breathes in prayer—and if every thing is right, sinners will confess the Lord Jesus. Oh! that we may all grow in favor, increase in knowledge and abound in every good word and work.

J. T. JOHNSON, Editor.

GOSPEL ITEMS.

Every system or institution, human or divine, contains a certain amount of power, and will accomplish objects proportioned to the power employed. This principle holds good in mechanics, as well as morals. In proportion as the mechanical power is deranged, the machinery will fail of effecting the object designed. If the hair or main spring of the watch be removed, its value is gone. If any of the wheels be injured so as to produce an uneven motion, it will fail to indicate the true time. The works may all be perfect, and yet, if they be rusty, its value will be greatly impaired.

So we can say of all the moral systems or institutions of the world. All human systems have betrayed the frailties and weaknesses of their origin. Man has never originated a system adapted to the capacities and wants of men, nor can he.

The divine code or institution is that alone which is perfect, and precisely adapted to the relief of poor, perishing man. That system of morals has never been found defective by the most exalted, if they can justly be denominated *exalted*, opposers of the religion of Jesus. It bears the impress of its author, the God of heaven and earth. But for its perversion, by its friends and pretended friends, it would long, ere this, have placed man in the most exalted and happy condition.

A christian emperor, or rather one professedly so, bribed christians into a dereliction of duty, and the result we have witnessed, in the awful apostacy which ensued; and thus even the apostacy is made to contribute, as a standing miracle, to the truth of the christian religion. Paul so graphically delineated it, and so clearly foretold it, that no rational mind can doubt, upon a fair and impartial investigation of it. By the way, we will remark, that no persons have ever competed for the authorship of the pieces composing the New Testament. Those dignified and heavenly performances are left free to their real authors, because should men have contended for such a prize, it would have been marred in their eyes by the knowledge of the recorded

fact, that they were revelations from God, by inspiration of his Holy Spirit.

Whilst this institution was in its purity and proclaimed in its simplicity, its power was apparent. The world bowed before it. Its items were all arranged to suit the organization of man—and its heavenly motives were sufficient to woo and wed him to its glories. Christ and him crucified and risen again, was the captivating and glorious theme to win soldiers to his standard. To effect a reformation, such as was and is still in contemplation, the weapons were not carnal, but mighty through God, to the pulling down of the strong holds of Satan First, the testimony, accrediting the pretensions of the Messiah, were invincible to every unprejudiced examiner. In this testimony consists our ability or power to believe; and thus our faith is of God. Then the very first step is faith—the second is repentance or reformation, or abandonment of sin—for he who cometh to God, must believe that he is, and that he is a rewarder of those who diligently seek him. We are thus led thirdly, to immersion;—fourthly, we receive remission of all old or past sins; and we are to walk or commence a new life That new life cannot be commenced until we have been buried with Christ by baptism or immersion and risen with him. For since ye have risen with him, seek those things which are above.—Fifthly, we receive the favor of the Holy Spirit—and sixthly, if we continue in well doing, he will render us the gift of eternal life. Here is the order of heaven's arrangement and wisdom.—Man has marred its beauty by reversing the items and blunted its power, by his traditions. Instead of resorting to the testimony to produce faith, the blind leaders, of the blind, substitute regeneration in its place as the first item; and thus the evidence is perverted from its appropriate office. The authority of the Apostle John is complete to this point, had we no other. He said "these signs were recorded that ye might believe," &c.—Now if heaven's arrangement is, that the testimony is to produce faith, how are we to expect it from any other source? Impossible. If one of these items is substituted in place of another, then the items are made void and the glad tidings obscured by the traditions of men. We desire to be plain and to be understood. The Holy Spirit cannot be substituted by man, for the testimony—repentance cannot be put in the place of faith—baptism cannot dispense with faith and reformation—remission of sins is consequent on faith. reformation and baptism—God pardons sins and not the water—it is something done for us and not in us, &c. &c.

Those who are deranging these items, are substituting their own schemes in place of the wisdom and power of God. How is it to be expected that the glad tidings should have great success, when man has reversed the order of heaven? If any one is looking for the Spirit, in place of the testimony, to produce faith, do you suppose he will ever attain his object, unless by delusion? Should any one look for repentance previous to faith,

do you suppose he will ever attain his end, unless by delusion? Should any one expect a blessing from baptism previous to faith and reformation, or change of heart, do you suppose he will ever imagine a realization of his expectation, but by delusion? How can we hope for the conversion of the world under the various human systems of the day in which we live? Who could expect a moral revolution, or the conquest of the world to the religion of the Bible, from that system which makes every thing of their miscalled baptism? We allude to those who sprinkle unconscious babes. This is just adapted to the end of making and building up a human establishment—worldly minded in its origin and end. A New Testament congregation can never be built up in this way, for that requires lively stones, to form a spiritual house, qualified to offer spiritual sacrifices and not dumb and dead ones. The absurdities of this scheme need not be further pressed, at this time. It is shaking to its center between the old and new school controversalists. They are bitter enough against each other in all conscience, fully confirming the remark that a worldly spirit animates many of their breasts. How could we expect the conversion of the world by those who hold up the word of God, as a dead letter—and that the gospel or good news is not to be preached to sinners—but that it is the gospel of the kingdom and to be preached to those inside the kingdom? Thus you discover some making baptism or sprinkling the pivot upon which every thing turns, whilst others substitute the Holy Spirit for every thing the sinner is called upon to perform. But more again. J. T. JOHNSON, Editor.

The efforts of Christians, this year, have wrought an astonishing change in Kentucky. They have every reason to rejoice, and not to flag in well doing. Their efforts should be redoubled for the coming year. Let every disciple prepare for the harvest. Those who are willing to assist the Elders, who may be disposed to travel and preach the Gospel, next year, would do well to signify their wish as soon as convenient, in order that the brethren may know what to depend on. This year, no contract was made—nor do we design to make any contract, in reference to this matter. There are some of the Elders who spend most of their time in preaching; and who are determined still to persevere. It is with those of us who are able, to contribute to their finances, as they merit.

The success of the brethren this year—their indefatigable industry—their devotion to the cause, should rouse us to action and continue, at least, the present number in the field of operations. We hope every christian will feel it his high privilege to assist in this glorious reformation. J. T. JOHNSON, Editor.

Brother Thomas Smith of Lexington has for sale, a number of Noah Worcester's books on Atonement; Price 62½ cents. We recommend them to all inquirers after truth. EDITORS.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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FOR THE CHRISTIAN MESSENGER.

NO. V.

How may a sinner obtain the remission of his sins, and assure himself of that great blessing?

We concluded our former No. with some remarks upon the doctrine of justification by faith alone: we beg leave to introduce the present with some further remarks upon the same subject.

Justification *by faith*, is a New Testament doctrine; so also is the doctrine of justification by the blood of Christ, and by the grace of God. We are said to be 'justified by faith,'—to be 'justified by his grace;'—to be 'justified by his blood.' We are said to be 'reconciled to God by the death of his Son,'—to be saved by his life,—to be saved by baptism. But how absurd would it be to say, we are saved by *baptism alone*—by the *life* of Christ *alone*, or by his *death alone*. Or, that we are justified by the *blood* of Christ *alone*—by the *grace* of God *alone*, or by faith *alone*. Therefore, while it is scriptural to say, we are justified by faith—by the blood of Christ—by the grace of God: to say we are saved by his life,—or by baptism, yet, when we add the word *alone*, in any of these cases, we add to the words of *the book*, and teach an *absurdity* instead of the truth. Our opponents say, *faith alone*, justifies. James says, *faith alone* is dead —inoperative, and therefore cannot *save*—cannot justify. Between them, and James, then, be the contest. Once more: to say persons are justified by faith alone, is to say they are justified, *in all their love of sin, hatred of holiness, and enmity of heart against God!!* But, if our opponents, alarmed at such consequences, contend that faith produces penitence, and thus justifies, then their favorite doctrine of justification alone, is *aban-*

doned; for if penitence be connected with it, it is no more *alone*. They are obliged, then, either to give up the doctrine of faith alone, or contend that God justifies the impenitent; a thing, which Moses says, He can by *no means do*.

But enough upon this point at present. We will now advert to the case of Paul. "And now (said Ananias to Paul) why tarriest thou! Arise and be baptized, and wash away thy sins, calling upon the name of our Lord." Acts 22 16. This language, it will be granted, is figurative, so far as it represents baptism as washing away sins—yet, certainly, it shows a connexion between baptism, and the remission of sins, or there would be no propriety in the figure. In the very same figurative style, the redeemed are said to have *washed their robes*, and made them *white* in the *blood* of the Lamb. And just as logically would he reason, who should say, 'it is impossible for *blood* to *cleanse robes*; and therefore, there can be no connexion between the *blood of Christ, and our purification;*' as *he*, who says, '*water* cannot *wash away sins;* and therefore, there can be no connexion between *baptism and remission of sins.*' Let our opponents remember, then, that while they oppose the idea of baptism, as connected with remission, they equally oppose the idea of the blood of Christ as connected with purification. It is, certainly, no more difficult to conceive, how water, is, in some way, connected with the washing away of sins, than to conceive how blood is connected with the washing of robes, and thus making them white. Once more: Peter represents his brethren, scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, as saved by baptism. This accords with the words of the commission, 'he that believeth and is baptized, shall be saved,' as also, with Peter's sermon on Pentecost. We will give you the words of Peter, in their connexion, as translated by Macknight, and approved by Doct. A. Clarke. "For even Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit. By which also he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited in the days of Noah, while an ark was preparing, in which few, that is, eight souls were effectually saved by water. To which water, the antitype, baptism (not the putting away the filth of the flesh, but the answer of a good conscience towards God) now saveth us also, through the resurrection of Jesus Christ." 1 Peter, 3d. Chap. 18 19 20 & 21 verses. Thus, as the waters of the flood are represented as saving Noah and his family from the ruin that came upon the *old world*, by translating them to the new, so the waters of baptism, are said to save those, addressed by Peter, by translating them from the kingdom of darkness, into the kingdom of God's dear Son. But, as it would be very absurd to represent Noah as having been saved by water alone, without an ark, and without entering into it, &c., so it would be equally absurd

to represent persons as saved by baptism alone, without faith, a change of heart, the blood of Christ, &c. Therefore, when we are said to be saved by baptism in the language of Peter, we necessarily imply faith, reformation, the Spirit of God, the blood of Christ, as connected with it, and necessary to it. And as baptism is positively *expressed*, it cannot be denied, as conected with our salvation from sin.

We close this No. with an argument drawn from the fact that the New Testament christians spake of their salvation, justification, reconciliation to God, &c., in the language of *certainty*, which, we shall show, *they could not have done, upon the modern hypothesis of remission.* Paul represents his brethren at Rome, as 'justified freely by his (God's) grace'—as made free from sin. So he speaks also of the Corinthians, 'but to us, who *are saved*, it (the cross) is the power of God.' Of the Ephesians, he says, 'by grace *are ye saved.*' 'Who *hath saved us*,' says Paul to his son Timothy. Addressing Titus he says, not by works of righteousness, which we have done, but according to his mercy he *hath saved us.*' The christians to whom Peter wrote, had obtained the end of their faith, even the salvation of their souls. The first christians are said to have had all trespasses forgiven them. They are, therefore, exhorted by the apostle, to forgive one another, even as God, in Christ had forgiven them. But we need not multiply quotations upon a subject so clear. The first christians, were spoken of as pardoned, justified, saved, &c. They must, therefore, have had some means of ascertaining, with certainty, that their sins were pardoned. And what could this means be, unless we admit the doctrine contended for, in these No's.! Admit that baptism is instituted for remission of sins, and all is plain. Upon this principle, the first christians having believed, reformed, and been baptized for remission, could speak of their salvation in the language of faith—the language of assurance. They had all the assurance of pardon, that they had of the truth of God's word. Hence they never speak in the modern language of doubt, or uncertainty. We know, however, that many of the moderns admit, and even contend (because the Book is so plain upon the subject) that we may know that our sins are forgiven, and when, and all about it. But if we ask them how they know it! The answer is, according to the system, I know my sins are forgiven, because I feel it Here it is! 'I know I am forgiven, because I feel it' And thus my assurance of pardon is based upon my feelings, and not upon the testimony of God. And hence, I must, according to the system, *hope and fear, believe and doubt*, alternately, as my feelings are elevated or depressed. Hence, it has come to pass, in this orthodox age, that *to doubt*, is one of the *strongest evidences* of *evangelical faith!!*

Here the poet sings his doubts:

"'Tis a point I long to know
Oft it causes anxious thought;
Do I love the Lord, or no?
Am I his, or am I not?
If I pray, or fear, or read
Sin is mixed with all I do;
You that love the Lord indeed,
Tell me, is it thus with you?"

This is the true spirit of the orthodox systems, and this is the best they can do for us. Let any one attempt to test his christian character by the standards of modern divinity, or in other words, by the experiences of others, and he is just as certain to hope and fear, as the experiences of the writers or speakers agree or disagree with his own. We do contend, therefore, that the good old Baptist, talking about *his hope* of pardon, is much more consistent with his system, than the other sects, who talk more confidently, while they lay the foundation of all doubting and fearing.

It is a fact, then, that ancient christians were assured of pardon, and spoke of it in the language of faith, never expressing any doubts about it. It is also *a fact*, a stubborn fact, that modern systems have issued in doubt and uncertainty, upon the subject of pardon; and hence, the language of doubt, in which their votaries express themselves. The inference from these two facts is, that the *modern systems* of pardon, are very different from the *ancient*, because they give not the assurance and confidence which the gospel system gives, as the facts of the cases prove. It is equally true, that the ground we have taken, on this subject, makes it practicable, for every one, to whom the gospel address comes, to assure himself of acceptance with God. From all these facts, therefore, taken together, we have a strong presumption, in favor of the ground we have taken. It will be granted, readily, that pardon is one of the greatest blessings of the New Covenant.—That, consequently, as is our assurance of pardon, so will be our joy. That system, then, which represents the evidence of pardon as vague, as depending on frames or feelings, reflects upon the wisdom or benevolence of God, or both. How unreasonable is it to suppose, that men may know with certainty, when they enter into the marriage state—when they become members of any human institution, but with regard to their becoming members of the kingdom of Christ, and receiving remission of their sins, matters of infinitely greater interest, they can only *hope*, and *doubt*, and *fear!*

Thanks be to God, we are not left in the dark upon this interesting subject. We may, by returning to the truth as taught, and acted upon, in apostolic times—by entering into its spirit, and obeying its precepts, enjoy all that assurance, which animated the devotions of the primitive christians, and all that love,

and joy, and long suffering, gentleness, meekness and fidelity, which shone so conspicuously in their lives.

JOHN ROGERS.

Extract from Thomas Hartwell Horn:

1. Saul, also called PAUL, (by which name this illustrious apostle was generally known after his preaching among the Gentiles, especially among the Greeks and Romans,) was a Hebrew of the Hebrews, a descendant of the patriarch Abraham, of the tribe of Benjamin, and a native of Tarsus, then the chief city of Cilicia. By birth he was a citizen of Rome, a distinguished honor and privilege, which had been conferred on some of his ancestors for services rendered to the commonwealth during the wars. His father was a Pharisee, and he himself was educated in the most rigid principles of that sect. His sister's son and some others of his relations were Christians, and had embraced the Gospel before his conversion. That he was early educated in Greek literature at Tarsus, may be inferred from that place being celebrated for polite learning, and also from his quotations of several Greek poets. From Tarsus, Saul removed to Jerusalem, where he made considerable proficiency in the study of law, and the Jewish traditions, under Gamaliel, a celebrated teacher of that day. He appears to have been a person of great natural abilities, of quick apprehension, strong passions, and firm resolution; and was thus qualified for signal service, as a teacher of whatever principles he might embrace. He was also blameless in his life, and strictly faithful to the dictates of his conscience, according to the knowledge which he possessed: this is evident from his appeals to the Jews, and from the undissembled satisfaction he expresses on a serious comparison and recollection of his former and latter conduct. His parents completed his education by having him taught in the art of tent-making, in conformity to the practice of the Jews, with whom it was customary to teach youth of the highest birth some mechanical employment: by which, in cases of necessity, they might maintain themselves without being burthensome to others. For some time after the appearance of Christianity in the world, he was a bitter enemy and a furious opposer of all who professed that faith; and when the protomartyr Stephen was stoned, Saul was not only consenting to his death, but actually took care of the clothes of the witnesses who had stoned him.

A. D. 34. After this event, Saul took an active part in the persecution of the Christians, not only at Jerusalem, but also throughout Judea; and procured letters of commission from the high priest and elders, or sanhedrin, to the synagogue of the Jews at Damascus, empowering him to bring to Jerusalem any Christians, whether men or women, whom he might find there. He also obtained letters to the governor of Damascus, we may presume, to permit them to be removed from his jurisdiction.

While Saul was on his journey thither for this purpose, his miraculous conversion took place, A. D. 35, in the manner recorded in the ninth chapter of the Acts of the Apostles, and to which Saint Paul himself has numerous references in his Epistles.—The conversion of such a man, at such a time and by such means, furnishes one of the most complete proofs that have ever been given of the divine origin of Christianity. That Saul, who possessed such distinguished talents and acquirements, from being a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact, which cannot be controverted without overturning the credit of all history. He must, therefore have been converted in the miraculous manner in which he himself declared that he was converted, and of course the Christian revelation must be from God; or he must have been either an impostor, an enthusiast, or a dupe to the fraud of others. There is no other alternative possible.

1. If he was an imposter, he must have declared what he knew to be false, and he must have been influenced to such a conduct by some motive or other. But the only conceivable motives for religious imposture are, the hopes of advancing one's temporal interest, credit or power; or the prospect of gratifying some passion or appetite under the authority of the new religion. Now, that none of these motives could influence St. Paul to profess the faith of Christ crucified, is manifest from the state of Judaism and Christianity, at the period when he renounced the former, and embraced the latter faith. Those whom he left were the disposers of wealth, of dignity, and of power, in Judea; those to whom he went were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence, therefore, of his taking the part of Christianity was the loss not only of all that he possessed, but of all hopes of acquiring more: whereas, by continuing to persecute the Christians, he had hopes, rising almost to a certainty, of making his fortune by the favor of those who were at the head of the Jewish state, to whom nothing could so much recommend him as the zeal which he had shown in that persecution. As to credit or reputation, could the scholar of Gamaliel hope to gain either by becoming a teacher in a college of fishermen! Could he flatter himself, that the doctrines which he taught would, either in or out of Judea, do him honour, when he knew that "they were to the Jews a stumbling block, and to the Greeks foolishness!"—Was it then the love of power that induced him to make this great change? Power! over whom? over a flock of sheep whom he himself had assisted to destroy, and whose very Shepherd had lately been murdered! Perhaps it was with the view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged; for his writings breathe nothing but the strictest morality, obedience to magistrates, order, and government,

with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloak of religion. We no where find in his works, that saints are above moral ordinances; that dominion is founded in grace; that monarchy is despotism which ought to be abolished; that the fortunes of the rich ought to be divided among the poor; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason and the laws of nature; or any of those wicked tenets by which the peace of society has been often disturbed, and the rules of morality often broken, by men pretending to act under the sanction of divine revelation. He makes no distinctions, like the imposter of Arabia, in favor of himself: nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless.—It has been sometimes objected to the other apostles, by those who were resolved not to credit their testimony, that, having been deeply engaged with Jesus during his life, they were obliged, for the support of their own credit, and from having gone too far to return, to continue the same professions after his death; but this can by no means be said of St. Paul. On the contrary, whatever force there may be in such a mode of reasoning, it all tends to convince us, that St. Paul must *naturally* have continued a Jew, and an enemy to Christ Jesus. If *they* were engaged on one side, *he* was as strongly engaged on the other. If shame withheld *them* from changing sides, much more ought it to have stopped *him:* who, from his superior education, must have been vastly more sensible to that kind of shame, than the mean and illiterate fishermen of Galilee. The only other difference was, that *they*, by quitting their master after his death, might have preserved themselves; whereas *he*, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

2. As St. Paul was not an imposter, so it is manifest that he was not an enthusiast. Heat of temper, melancholy, ignorance and vanity, are the ingredients of which enthusiasm is composed; but from all these, except the first, the appostle appears to have been wholly free. That he had great fervor of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied; but he was at all times so much master of his temper, as, in matters of indifference, to "become all things to all men," with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit; a conduct compatible neither with the stiffness of a bigot, nor with the violent impulses of fanatical delusion. That he was not melancholy, is evident from his conduct in embracing every method which prudence could suggest to escape danger and shun persecution, when he could do it without betraying the duty of his office, or the honour of his God. A

melancholy enthusiast courts persecution; and when he cannot obtain it, afflicts himself with absurd penances; but the holiness of St. Paul, consisted only in the simplicity of a godly life, and in the unwearied performance of his apostolical duties. That he was ignorant, no man will allege who is not grossly ignorant himself; for he appears to have been master not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets. That he was not credulous, is clear from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterwards wrought by the apostles; to the fame of which, as he lived at Jerusalem, he could not possibly have been a stranger. And that he was as free from vanity as any man that ever lived, may be gathered from all that we see in his writings or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He says that he is the chief of sinners; and he prefers, in the strongest terms, universal benevolence to faith, prophecy, miracles, and all the gifts and graces with which he could be endowed. Is this the language of vanity or enthusiam? Did ever fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom? It is therefore in vain for the enemies of Christianity to attempt to resolve this miraculous conversion of Saint Paul into the effects of enthusiasm. The power of imagination in enthusiasticle minds is, unquestionably, very strong; but it always acts in conformity to the opinions imprinted upon it at the time of its working, and can no more act against them than a rapid river can carry a vessel against the current of its own stream. Now, nothing can be more certain than that when Saul departed from Jerusalem for Damascus, armed with authority from the chief priests to bring the Christians, who were there, *bound to Jerusalem, whether they were men or women*, (Acts ix. 2.),—an authority solicited by himself and granted to him by his own express desire,—his mind was most strongly possessed with an opinion against Christ and his followers. To give those opinions a more active force, his passions at that time concurred, being inflamed in the highest degree by the irritating consciousness of his past conduct towards them, the pride of supporting a part in which he had voluntarily engaged, and the credit which he found it procured him among the chief priests and rulers, whose commission he bore. If, in such a state and temper of mind, an enthusiastical man had imagined that he saw a vision from heaven, denouncing the anger of God against the Christians, and commanding him to persecute them without any mercy, it might be accounted for by the natural power of enthusiasm. But, that, in the very instant of his being engaged in the fiercest and hottest persecution against them,—no circumstance having occurred to change his opinions or alter the bent of his disposition,—he should at once imagine

himself called by a heavenly vision to be the apostle of Christ, whom, but a moment before, he deemed an impostor and a blasphemer that had been justly put to death upon the cross.—this is in itself wholly incredible, and so far from being a probable effect of enthusiasm, that just a contrary effect must have been naturally produced by that cause. But, still further to show that this vision could not be a phantom of St. Paul's own creating, let it be observed, that he was not alone when he saw it; there were many others in company, whose minds were no better disposed than his to the Christian faith. Could it be possible, that the minds of all these men should be so strangely affected, as to make them believe that they saw *a great light shining about them, above the brightness of the sun at noon-day*, and heard the sound of a voice from heaven, though not the words which it spake (Acts xxii. 6. 9.), when in reality, they neither saw nor heard any such thing? Could they be so infatuated with the conceit of their own fancies, as to fall down from their horses, together with Saul, (Acts xxvi. 14), and be speechless through fear, when nothing extraordinary had happend either to him or them; especially considering that this apparition did not appear in the night when the senses are more easily imposed upon, but at *noon-day*? If a sudden frenzy had seized upon Paul, from any distemper of body or mind, can we suppose his whole company,—men of different constitutions and understandings,—to have been at once affected in the same manner with him, so that not the distemper alone, but also the effects of it, would exactly agree? If all had gone mad together, would not the frenzy of some have taken a different turn, and presented to them different objects? This supposition is so contrary to nature and all possibility, that unbelief must find some other solution, or give up the point.

3. Having shown that Saint Paul was neither an impostor nor an enthusiast, it remains only that we inquire whether he was deceived by the fraud of others? This inquiry, indeed, may be despatched in a very few words. For who was or were to deceive him? A few illiterate fishermen of Galilee. It was *morally* impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the most cruel of their persecutors, into an apostle, and to do this by fraud in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversation to have been effected. Could they produce a light in the air, which at mid-day was brighter than the sun? Could they make Saul hear words from out of that light, which were not heard by the rest of the company? Could they make him blind for three days after that vision, and then make scales fall off from his eyes, and restore him to sight by a word? Or could they make him and those who travelled with him believe, that all these things had happened, if they

had not happened! Most unquestionably no fraud was equal to all this.

Since, then, Saint Paul was neither an impostor nor an enthusiast, nor deceived by the fraud of others, it follows that his conversion was miraculous, and that the Christian religion is a divine revelation.

Shortly after his baptism, and the descent of the Holy Spirit upon him, Saul went into Arabia (Gal. i. 17.); and during his residence in that country he was fully instructed, as we may reasonably think, by divine revelation, and by diligent study of the Old Testament, in the doctrines and duties of the Gospel.—Three years after his conversion he returned to Damascus, A. D. 38, (Gal. i. 18.), and boldly preached the Gospel to the Jews, who rejecting his testimony, as an apostate, conspired to kill him; but the plot being communicated to Saul, he escaped from Damascus privately by night, and went up to Jerusalem for the first time since his conversion. After some hesitation on the part of the Christians in that city, he was acknowledged to be a disciple: he remained at Jerusalem only fifteen days, during which his boldness in preaching the Gospel so irritated the Hellenistic Jews. that they conspired against him; *which when the brethren knew, they brought him down to Cæsarea-Philippi, and sent him forth to Tarsus.* (Acts ix. 28—30.)

A. D. 39. While Saul was in Cilicia, he had those divine visions and revelations of which he speaks in 2 Cor. xii., on which occasion *there was given him a thorn in the flesh* (supposed to have been some paralytic affection of the countenance and voice,) *lest he should have been exalted above measure, through the abundance of the revelations.*

In the year 42, Saul, accompanied by Barnabas, proceeded to Antioch, where they taught with great success for one year.—(Acts xi. 26.) During their abode in this city, *there came prophets from Jerusalem*, one of whom, named Angabus, *signified by the Spirit that there should be a great dirth throughout the land* of Judea, *which came to pass in the days of Claudius Cæsar*, commencing in the fourth, but raging chiefly in the fifth and sixth years of that emperor. In order to relieve the suffering brethren in Judea, a collection was made by the Christians at Antioch, each according to his ability; and was sent to the church at Jerusalem by the hands of Barnabas and Saul (Acts xi. 27—30.), A. D. 44. The trance or vision mentioned in Acts xxii. 17. is supposed to have taken place during the second visit to Jerusalem.

A. D. 44. Having discharged this trust, Barnabas and Saul returned from Jerusalem to Antioch, taking with them Mark, the nephew of Barnabas (afterwards the evangelist), as an assistant in their approaching mission to the Gentiles, to which Barnabas and Saul were soon after separated by the solemn and express appointment of the Holy Spirt.

A. D. 45. Being thus sent forth, they departed, with John

Mark as their Minister, to Seleucia, a sea-port town near the mouth of the Orontes, twelve miles below Antioch, and about five from the sea; whence they sailed to Cyprus, the native country of Barnabas, and preached the word of God at Salamis, the nearest port to Syria, at first in the Jewish synagogues, according to their custom. Thence they crossed to Paphos, the capital of the island, where Sergius Paulus, the Roman proconsul, resided. This magistrate, being desirous to hear the word of God, sent for the apostles; but Barjesus, a Jewish false prophet and sorcerer, opposed them, and sought to pervert the proconsul from the faith. But Saul, full of the Holy Spirit, struck the sorcerer with blindness, for a season, as a punishment for his wicked interference. This astonishing judgment confirming the doctrine of the Lord, converted the proconsul to the faith.—(Acts xiii 1—12.) As Saint Luke, who has recorded the labours of the great apostle of the Gentiles, calls him no longer Saul, but Paul, learned men have conjectured that the change was made by Saul himself in honor of the proconsul, who was probably his first convert from among the idolatrous Gentiles, or perhaps the first Gentile of high rank who was converted.

A. D. 46 "Paul and his company" sailed from Cyprus to the coast of Asia Minor, and preached at Perga, a city of Pamphylia, situate about twelve miles from the sea. Here Mark separated from them, and returned to Jerusalem. Thence they proceeded to Antioch, the capital of Pisidia, where, notwithstanding the opposition of the Jews, Paul and Barnabas converted great numbers, both of the proselyted and of the idolatrous Gentiles; but, being driven thence by the machinations of the unbelieving Jews, they proceeded to Iconium in Lycaonia. (xiii. 13—52.) Here they converted many to the faith; but, being in danger of being stoned, they proceeded to Lystra, where Paul, working a miracle on a cripple, was at first considered as a God, but was afterwards dragged out of the city, stoned, and left for dead (xiv. 1—20.) He rose up, however, perfectly whole; and quitting Lystra, on the following day, he proceeded to Derbe, and preached the Gospel in Galatia and Phrygia, regions adjoining to Lycaonia, whence Paul and his assistants returned through Lystra and Iconium to Antioch in Pisidia, confirming the new converts in the faith, and *ordaining elders in every church.* Having thus traversed all Pisidia, they retraced their way to Perga in Pamphylia, and, embarking at Attalia, returned to Antioch in Syria, after a circuit of about two years. (xiv. 21—27.)

A. D. 47, 48. During their residence at Antioch, which is supposed to have been two full years, certain persons came from Judæa, and taught that there was no salvation without circumcision and other legal ceremonies. These false teachers Paul and Barnabas withstood; and it was at length agreed to send a deputation to Jerusalem, to obtain the decision of the apostles

and elders on this question. For this purpose Paul and Barnabas were deputed; and, travelling through Phœnice and Samaria, they arrived at Jerusalem A. D. 49, where it was decreed that the proselyted Gentiles were not obliged to observe the law of Moses as a term or condition of salvation. (Acts xv. 1—29.) After the council of Jerusalem, Paul and Barnabas returned to Antioch, and made some stay there, probably during the remainder of the year 49, teaching and preaching the word of the Lord, with many assistants. (30—35.)

About the beginning of the year 50, Paul proposed to Barnabas to take another circuit throughout the churches they had planted in Asia Minor. But Barnabas being desirous of having his nephew Mark for their minister, Paul objected to him who had deserted them in their former journey to Pamphylia (xiii. 13.) A sharp contention arose, which terminated in their separation; and Barnabas sailed with Mark to Cyprus, to visit the churches which had been planted there by Paul and himself; while Paul, choosing Silas for his companion, departed from Antioch with the approbation of the church. Passing through Syria and Cilicia, they confirmed the churches in those countries; and thence proceeded to Derbe and Lystra in Lycaonia, to preach the Gospel a second time to the Gentiles, and to publish the decrees of the apostolic council of Jerusalem. At Lystra Paul took Timothy as his assistant; and departing thence with Silas, they went through Phrygia and Galatia, publishing every where the decrees. (Acts xv. 36—41. xvi. 1—6.) Being forbidden by the Holy Spirit to preach the Gospel in Asia, strictly so called, they arrived at Mysia; and being in like manner forbidden to proceed to Bithynia, they passed by the Lesser Mysia (which separated Bithynia from the region of Troas), and came to the city and port of Troas. Here they were joined by the evangelist Luke (xvi. 7, 8.)

A. D. 50. While they were at Troas, Paul and his assistants were called to preach the Gospel in Macedonia by a vision that appeared to Paul during the night. In obedience to the heavenly monition, they sailed directly from Troas to Samothracia, and the next day to Neapolis, and thence to Philippi, *a city of Macedonia Prima and a Roman colony.* Here Paul converted Lydia, and dispossessed a damsel who had a spirit of divination, for which last transaction Paul and Silas were beaten with rods and imprisoned; but, being liberated (Acts xvi. 9—40.), they passed through Amphipolis and Apollonia to Thessalonica. Here he preached in the synagogue, and some believed while others persecuted him. Being obliged to quit that city, Paul and his assistants went to Berœa, where they preached with great success; but the unbelieving Jews, coming from Thessalonica, stirred up the people against them. Paul therefore leaving Silas and Timothy at Berœa, departed to Athens; where he disputed daily in the synagogue with the Jews, and in the market-place with

the Epicurean and Stoic philosophers. These men carried him before the supreme court of Areopagus for trial, on the capital charge of being "a setter forth of strange demons." Before this tribunal, composed of senators, philosophers, rhetoricians, and statesmen, Saint Paul delivered his most eloquent and masterly apology; in which, while he retorted the charge of his accusers, he instructed the people, to whom he preached the living God, to them unknown. Although many of his hearers ridiculed the sublime doctrines which he taught, particularly that of the resurrection, yet some of his audience were better disposed, and desirous of further information; and one among his judges was converted, together with Damaris, a woman of some rank, besides others of inferior note. (Acts xvii.)

A. D. 51—53. From Athens, Saint Paul proceeded to Corinth, the capital of Achaia, and distinguished for the number, quality, opulence, and learning of its inhabitants. Here he tarried a year and six months, i. e. the latter part of the year 52, and the early part of 53. His principal associates in the ministry, besides Timothy and Silas who came to him from Thessalonica, were Aquila, a Jew of Pontus, and his wife Priscilla, who had lately come thither from Rome, whence the emperor Claudius had banished all the Jews on account of their turbulence, and with whom he worked at their common trade of tent-makers for his livelihood. From this city he wrote his two Epistles to the Thessalonians, and perhaps also that to the Galatians. The success of Saint Paul, in preaching the Gospel at Corinth and in Peloponnesus, so irritated the unbelieving Jews, that they dragged him before Gallio, the pro-consul of Achaia; who, prudently refusing to interfere in religious opinions that were not detrimental to the state, drove them from his tribunal. (xviii. 1—17.) After continuing some further time at Corinth, Saint Paul embarked at Cenchrea, the eastern port of Corinth, for Ephesus, where he left Aquila and Priscilla, and proceeded thence to Cæsarea and Jerusalem: from which latter city he returned to Antioch. (18—22.)

CONCLUSION IN OUR NEXT.

VIRGINIA, Oct. 1, 1832.

FOR THE CHRISTIAN MESSENGER.

Brethren Stone & Johnson.— My having heard of your efforts to restore the ancient apostolic gospel, and order of things, induces me, though an entire stranger, to bid you God speed in so glorious a work. For seventeen years I labored among my Baptist brethren, under the present order of things, without discovering that we had departed from the simplicity and purity of the gospel of Jesus Christ: nor did I suspect that the older we grew, the farther we were getting from the principles held by the Baptists when I joined them. Being raised among the Methodists, my father and mother were members of that sect. It was natural

for me to inquire, on what foundation the Baptists built their churches?—I was informed, ALONE ON THE WORD OF GOD. This I could not object to, and their circular letter for 1811 was written to satisfy those that had any doubts about the true church of Jesus Christ. Permit me to give you a few extracts from that circular letter, that our opponents may see what they are doing by excluding the disciples from among them. That is, excluding those that they taught us, was the true church of God:

"In order to know whether a work be agreeable to rule, *we must first know the proper rule by which it ought to be tried.* The work of the mason must not be tried by the carpenters rule, nor the carpenter's by the mason's; each work must be tried by the rule adapted to it. A church ought to be the workmanship of God, and consequently, OUGHT TO BE TRIED ACCORDING TO GOD'S RULE, NOT MAN'S; BY REVELATION, NOT BY UNINSPIRED REASON. For it will doubtless be often found, that "that which is highly esteemed among men, is abomination in the sight of God."

"The fairest and only proper mode of ascertaining the visible church in the present day, is to search for the visible church in the days of inspiration, and then inquire among what people her characteristics, as laid down in the Bible, may be discovered. By the visible church, we mean to convey the idea, that there is, and always has been a peculiar people, gathered by the power of God, WHOSE PRINCIPLES, ORDINANCES AND CUSTOMS ARE OF DIVINE AUTHORITY, AGAINST WHOM THE GATES OF HELL CANNOT PREVAIL, and who will unto the end, (like the Jews under the Mosaic dispensation,) be preserved by the goodness and security of God. Among whom in all ages, will be some bad as well as good men—some foolish, as well as wise virgins. The visible church includes all the pious of every name, in every age and nation."

In speaking of holiness, "so refined a principle, is genuine holiness, and so contrary to the natural propensity, that few either in the old or new Testament, are represented as having attained to high degrees of it." "*Job, Moses: the three Jews in the plain of Dura only continued among the multitude unmoveable, and would not bow to the king's golden image.* When Jesus was betrayed, a few females and perhaps one male disciple adhered to him." "Another characteristic of the true church is her SEPARATION FROM THE WORLD."

"Liberty." "The true church is often known by her liberty. *God is always best pleased with free-will offerings, for which reason he wishes his people to be left to do that which is right in their own eyes.* Judges xvii. 6. HE FORBIDS ALL FROM LORDING IT OVER HIS HERITAGE. COMPARE THIS FEATURE OF CHRIST'S BRIDE WITH THE CHURCHES OF THE PRESENT GENERATION, AND JUDGE YE TO WHOM IT APPLIES:"—(We are constrained to say, not to the Baptists of this generation.) "The religion of the

world, like Nebuchadnezzar's golden image, is for the most par pompous and crowded with ceremonies and sensual gratifications *God is always best pleased with his people, when in simplicity and godly sincerity they have their conversation in the world.* Paul was jealous of the Corinthians *lest their minds should be corrupted from the simplicity, that is in Christ.*"

"Inquire, brethren: FOR THE PEOPLE WHO TAKE THE SIMPLE AND UNADULTERATED WORD OF GOD FOR THEIR GUIDE, WHOSE DOCTRINES, ORDINANCES AND CUSTOMS STAND JUST AS THEY WERE HANDED DOWN FROM ABOVE;—IF YOU SEE SUCH A CHARACTERISTIC IN ANY PEOPLE, you should not hesitate to acknowledge it as a strong evidence of their being the true church."

What shall we say to these things? Those that pointed out the true church, are now, according to their own public declaration, excluding (so far as they are able,) the true church of God from among them!!! It appears to me the sects are not aware of their apostacy from the gospel. The spirit that was foreseen by Paul, and against which he warned the Ephesian elders, are now reigning among the *proscribing sects.* "Grievous wolves enter in among you, not sparing the flock."—"*Speaking perverse things* to draw away disciples after them." Speaking things not authorised by the Holy Spirit, I understand to be *perverse.* This spirit troubled the churches in apostolic day, and appears to have been the cause of the epistles being addressed to them. Diotrephes appears to have either rejected the apostles, or departed from their communications to the church. John, in the apocalypse, saw when this spirit was cast down.—"I heard a loud voice saying in heaven, *now is come salvation, and strength, and the kingdom of our God, and the power of his Christ;* (mark the reason assigned)—FOR THE ACCUSER OF OUR BRETHREN IS CAST DOWN, which accused them before our God day and night." By what means was this accuser cast down? "And *they overcome him by the blood of the Lamb, and by the word of their testimony,* and they loved not their lives unto the death." This reminds me of "Joshua's standing before the angel of the Lord, and Satan standing at his right hand to resist him."

Thus we see the cause of sectarianism originated, by suffering that spirit of persecution for difference of opinion, to get into the churches, and assume the character of a *conscientious saint*—"cannot fellowship any one that does not conform to our opinions of the gospel." Moses, our Lord said, would accuse the Jews for not believing his writings. Jesus said, "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world: he that rejecteth me, and receiveth not my words, hath one that judgeth him; the *word that I have spoken, the same shall judge him in the last day.*" God stands in need of no one to *accuse his people,* for not obeying Jesus Christ. This "accuser" is an imposter.

and a usurper of the throne of Jesus Christ and his apostles:—Hence the spirit of intolerance manifested by the sects, for nonconformity, as if the church was theirs. This spirit seems to be an opposer to the salvation of the world, that is, to a union of all believers upon the one foundation—Jesus Christ and his apostles. For until the disciples of Jesus Christ are united, the world will not believe the gospel, or the prayer of the Saviour was an unnecessary one for that purpose. This spirit, every disciple ought to resist steadfast in the faith, until he is cast down; then salvation and strength, and the kingdom of our God, and the power of his Christ, will come.

One of the most remarkable circumstances that presents itself to me, is that every sect I am acquainted with, is engaged in accusing the advocates for the ancient gospel, and order of things, as heretics, and schismatics. How can this be?—Men that discard all human inventions as articles of faith, and terms of fellowship, as bonds of union, and take the word of God as it stands upon the sacred pages, and fellowship every man and woman that does the same, so long as they maintain a good moral character!!! The fact is, every man that "ADDS" any thing to the word of God, either as terms of admittance into the congregation, or bonds of union among the disciples, for which there cannot be a positive command, or example produced from the New Testament, surely is a heretic, and if he excludes for nonconformity, is a schismatic. The reader will please turn to chap. 1 of Gal. 8—9 v. chap. 11 Coll. 8—23 v. Rev. xxii. 16—19 v. and then think what good is this exclusion *for difference of opinion*, calculated to produce. If I am persuaded from the language of the Holy Spirit, and practice of the apostles, that testimony produced faith—faith reformation, and reformation immersion into the name of Jesus Christ for the remission of sins, and the Holy Spirit, that to deny this, would destroy the unity of the spirit's testimony, and the bond of peace among the disciples. That this is apostolic doctrine, in order to holiness and eternal life, and I am excluded for such sentiments, one of these things must follow: I must either tell a lie, in order to be restored—cease to be a social worshipper of God, or raise another sect. My "accusers" and judges, must have, by such a course, usurped the throne *of our King*, or forged his name to destroy him for whom Christ died. This would be treason also. If I have a right to read the Testament and form my own opinion, and express that opinion, to use any means to destroy my christian character for so doing, is the highest act of injustice: for what another man or set of men has a right to take from me, I have no right to; if I have, and they take it without my consent, this some would call robbery. Thus our christian characters are sported with. Yours, in the Redeemer,

THOS. M. HENLEY.

MOUNT TABOR, Monroe County, Ia. Sept. 30, 1832.

To the Editors of the Christian Messenger;

BRETHREN:—I received the 9th No. of the Messenger yesterday evening. Among other matters and things of an excellent character, I find a letter from a Brother Cassel containing a few inquiries, to which is appended a reply from the pen of Brother Stone. In relation to the matter contained in both the letter and reply, I wish to make some remarks. Brethren, I hope you will not deem it imprudent in a stranger, to use this much freedom in matters in which we are equally concerned, and in a cause neither thine nor mine, but ours, and the cause of truth. If any people on earth can enjoy the privilege of conversing freely with one another, on subjects interesting to them, it must be the children of our Heavenly Father's family. I will therefore approach the letter of Bro. Cassel, and make such remarks relative to his queries, as I deem, the scriptures will justify; and then offer, some thoughts on Brother Stone's reply. I hope my intelligent old Brother will need no other apology from me, for this singular course, than the one I have given above.

The first query before us, is in substance as follows: What are the qualifications that a man must profess before he should, in accordance with the Christian institution, be appointed or ordained a bishop of a church or christian congregation?

In answer to this question, we are referred to Paul's first letter to Timothy. A good reference. But let us go there and to some other places and see if we understand those things alike.

In the first place, Paul says, 'If one earnestly seek the office of an overseer, he desires an excellent work.' The performance of a bishop's duties Paul calls 'an excellent work,' and gives us to understand that men who are unqualified, as well as who are qualified may desire it, hence the cause of his describing their qualifications, that the congregations might be able to choose proper persons for their bishops. And it seems that none of the ancient churches were so poor as we are; for they, each had two, at least, and more, if they needed them But to their character. An overseer must 'be unblamed,' in moral character as a christian, 'the husband of one wife,' not a pollygamist, 'vigilant,' attentive and active to his duties, prudent, wise in practice, of comely behaviour, and decent moral conduct. 'hospitable,' charitable, and kind towards his brethren and strangers, 'fit to teach,' qualified to instruct, the erring and ignorant, the principles of the christian religion. He does not say, fit to preach. Nor was it necessary that he should be, for they (the christians) had but little, or no use for a preacher. It was in the world among unbelievers and not in the kingdom of Jesus, that preachers were wanting. Inattention to this very idea, in my humble opinion, is one grand reason why, in our modern christian congregations so few are qualified (in our view) for the office of overseer. I have seen men who could speak tolerably well in

public, who could not teach nor 'preach,' for lack of knowledge. I have seen others, who did not speak in public, neither could they well, who could teach the truth plainly in private conversation. Now let me ask you my brethren, what association of ideas are attached to the term overseer? Is it required that he be a public speaker? It is not necessary. Is it not his duty, when any of the servants under his care do wrong, to set them right—to tell them their masters orders or commands and see that they are obeyed, &c.? This term itself conveys sufficient evidence to my mind to establish the fact, that the duties of the ancient bishops were confined to the congregations, where they were chosen to preside. Another good reason for the idea is found in the fact, that the Apostles constituted them elders in *every* church; or gave others directions to do so. Hence there was nothing for them to do from home. The ancient congregations had a plurality, i. e. two or more elders or bishops. Yet we moderns, who have in our hands the laws of Jesus Christ, entire, to qualify us, have many congregations that have not, in their estimation, or in the estimation of the 'ministry' a single man qualified for the office of bishop. Strange indeed! Yet I think this strange matter may be developed: How? The scriptures require that they be 'fit to teach;' not 'to preach' to sermonize, to harangue, and that they be 'eloquent' in speech. If men can be had, who have those additional qualifications, let us have them; but such had better be employed by the churches as messengers or evangelists. But let us hear Paul again. Let the seniors who preside well be counted worthy of double honor, especially those who labor in word and teaching. From this it is clear to my mind, that some of the ancient bishops 'labored' in word (preaching) and teaching the principles of christianity, whilst there were others who did not; who nevertheless presided well, I would say, having gift of government. For Paul says he must be 'one who rules well his own house, having his children in subjection with all gravity.' "For if one know not how to govern his own house, how shall he take care of the congregation of God." Remember this is what the Book of the law says. He is not to be a *new convert* neither a *young*, nor *single* man; but a man that has a family, "being the husband of one wife having faithful (or obedient I would say, in preference, to believing) children: whom, from experience or age, or both, they have learned to rule well. It is also required that they be well spoken of by the world. Will this description please our modern "*Ministry?*" I think not Yet, I feel certain of its correctness in general, suit or not suit whom it may. I will now attend to the second question.

Who according to the New Testament, are authorized to set him apart as a gospel Minister, the Church or the Ministry?—Here is, certainly an unscriptural use of terms. Unless we speak the 'same things' we never can be of the 'same mind.'—

Let us give to scriptural institutions and officers scriptural names. Where, in the scriptures, is the term Minister used or applied, as in these queries and answers? I confess that if I ever knew, that I have forgotten, and cannot now find the place. I read of the 'Ministry' of condemnation, death, imprinted: and of the 'Ministry' of spirit and righteouss: and of God having fitted the Apostles, to be ministers of the new institution; and of his having given to them the 'Ministry' of Reconciliation; which treasure the 'apostles' had in 'earthen vessels;' but we in their writings. I also read of something 'concerning the Ministry which is to the saints,' but no where can I find it used in reference to the bishops of a Christian congregation. The term Ministry in generl; but something committed to certain qualified persons for distribution or publication among men. Now one reason for these remarks, If we do not associate with the word of the inspired penman the same ideas which he does, and apply them in the same manner that he did: we certainly wrest or pervert their meaning. And as the knowledge of our salvation, present and future, can only be learned from the words and terms of inspiration; we therefore should use all the means in our power to ascertain their original meaning.

I will now take the liberty of changing the form of the second question, in order that the book may respond thereto.

Who are authorized according to scriptural practice and precept to ordain or constitute Elders in the Churches?

The Apostles in the first place, were authorized to proclaim the gospel, to teach the belivers their duties: Assemble them together in congregations, and constitute them *overseers and servants* in order that they might attend to social worship and edification in their absence.

Luke says, xiv. chapter of Acts, And when they (Paul and Barnabas) had constituted Elders (two or more) for them (the disciples) in every congregation, having prayed to God, with fasting, they committed them to the Lord in whom they had belived. This I would suppose to have been the practice of the Apostles wherever they formed congregations, if they had time to stay; if not, they left or directed some person to attend to this business. Paul says to Titus, For this purpose I left you in Crete, that you might set in order the things wanting, and appoint in every city, Seniors, as I commanded you—these seniors were overseers as the context will decidedly show: for the terms Bishop and Overseer. Elder and Senior, are used in reference to the same official character: that is they do not designate two or three, but the same character and office. And farther the '*official duties*' and *authority* of *that person*, are confined to the *congregation*, for which he was appointed, and ceases when he leaves it. Or in other words, He by virtue of the authority which is conferred upon him in one congregation, has no authority in another. From the above remarks it appears that in the first age of Chistianity, That the

'Apostles' and some persons, who they for that purpose, in conjunction, perhaps, with the Congregation constituted, appointed, set apart, or ordained (for I understand these words to mean the same thing in reference to this matter) ordained them overseers. Thus the Holy Spirit, through the Apostles, constituted them overseers, to feed the congregations of the Lord, which he had redeemed with his own blood: and though the Apostles, gave the congregations (each one of whom had now an Eldership of its own) a written description of an overseer's qualifications, in order, doubtless, that each congregation might appoint its own overseers, and do its own business in all time to come. For the age of spiritual gifts passed off with the Apostles, after that which was perfect, had come.

Whether the Apostles or any others, in the first age, used the 'ceremony' of laying on of hands in 'ordaining' 'overseers,' or what ceremony, or whether any, I know not. As regards this matter, they are to me as silent as the grave. Some Prophets and Teachers at 'Antioch,' at the commandment of the Holy Spirit, separated Paul and Barnabas, and laid their hands on them; but for what purpose, Luke does not say, and I do not know. It, however, was not to make them overseers. Also at Jerusalem the Apostles laid hands on seven persons chosen to serve tables. What was their design' in doing so I know not, it was not, however, to make them Bishops. In other instances, they laid their hands on persons where their design is apparent: to convey spiritual gifts, &c. And I think it would be fair reasoning to say, as the Apostles have made their design know, by this practice in some places, that in the places where they have not made it known, they design the same thing. However as regards this matter, I am an inquirer. And I wish my worthy brethren would be a little more particular in their selection of words and phrases: for all their readers are not learned.

Brother Stone to Wm. Sullivan talks about 'Efficient Teachers.' When I read it, I was doubtful about the meaning: I applied to Walker for aid, but he did not help me. Perhaps brother Stone may smile at my ignorance. Well, if I was by, I would smile too, but expect to learn.

But, again he speaks of the church electing and 'appointing' men for a certain purpose, and the Apostles ordaining them.—Now what is the meaning of 'ordain' but to 'appoint' or decree, and what is the meaning of appoint but to fix any thing, to furnish, to equip, to constitute, or to ordain? Thus according to the meaning of brother Stone's words, the churches ordained them, and the Apostles ordained them. This I think is about the fact. But not what brother Stone means; he means, I think, by the word 'ordain,' the laying on of the Apostles hands and prayer. But I cannot find that any Apostle or Prophet or Lexicographer, has thus defined it. In brother Stones reply to B. C. the terms, Church and Ministry, are not uniformly used in the

Apostolic style, but sometimes in the style of those who have usurped their seats, from whom brother Stone learned to speak.

Brethren, I hope to hear something more from you on these subjects, a 'little plainer,' (or more to the point) than what we have had. From the length of my letter I think I had better come to a close or write some apologies. To avoid the latter I will lay down my pen for the present. after subscribing myself your brother in hope of the life which is to come, and a better enjoyment of this through a perfect knowledge and obedience to the 'will' of our beloved Lord.

WM. RAWLINS.

Due attention shall be given to our brother's communication in our next. EDITORS.

DOVER ASSOCIATION of the Baptist churches held its annual meeting at Four-mile Creek, (Va.) Oct. 13—15. The subject of Reformation appears to have engaged its principal attention. A select committee was appointed to consider and report "What ought to be done in reference to the new doctrines and practices which have disturbed the peace and harmony of some of the churches composing this association."

The committee, in their preamble, complain that the uninterrupted harmony and religious prosperity of the association has been much disturbed by the preaching and writings of A. Campbell and his adherents.—This may be strictly true, but not novel. The same things took place several hundred years ago, when Luther and his adherents reformed from popery. The Baptists complained that the peace and harmony of their church were disturbed and that controversy and strife grew out of the doctrines of the Reformers, therefore they (the Reformers) must be put down. Such arguments had a powerful effect upon the ignorant multitude. But will Protestants blame the Reformers for this controversy and strife? and this disturbance of the peace and harmony of the Papist church? Can we be blamed for the same things by Protestants in the present day? posterity will justify us for our general course; yet we pretend not to say that our acts are perfect. We are incident to the frailties of human nature, and may have erred as others have.

Has the Dover Association not yet opened its eyes on the present state of chistianity in the world? Is it yet blind to the Babel confusion that reigns every where? Does it think that all is right, and therefore needs no reformation? and that a reformation can be effected without disturbing the peace and harmony of the present sectarian establishments?—Does it think its own sect perfect, and that no reformation is needed? We think, and honestly think differently, and are firmly persuaded that the present overthrowing is but the beginning of sorrows to all the sects in Christendom.

The committee after a deliberate, and prayerful examination of our doctrine, have come to the conclusion that it is subversive of the true spirit of the gospel of Christ—disorganizing (of human establishments) and demoralizing in its tendancy, and therefore ought to be disavowed and resisted, by all the lovers of truth and sound piety. This conclusion they have drawn from observation of the practical influence of our doctrine on the churches, and on society in general. These are awful charges, and if just, the advocates and adherents of such doctrines ought to be scouted and driven from society. We know not whether the abettors of these doctrines in Virginia are demoralized by them or not. But we are bold to contradict the conclusion of the committeee and Dover Association with respect to those in the West. The men who dare make this charge ought themselves to be holy and pure indeed, lest when they judge, they be judged We know the reason, why this charge is preferred against us, all other arguments having proved unavailing to put us down, they have fled to this as the dernier resort.—Of its truth and force the public will determine for itself, and with it we are willing to leave the judgment.

The Committee and Association go on to say; "Their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the christain ministry, and the whole scheme of christian benevolence, are, we believe, contrary to the plain letter and spirit of the New Testament of our Lord and Saviour." We doubt not the honesty of their belief; we honestly believe the contrary, and are willing to test every doctrine, mentioned by them, by the New Testament.

1. "Their views of sin are contrary to the plain letter and spirit of the New Testament." This is a new charge, never before made against us in our recollection. We have ever maintained the declaration of the New Testament, "That sin is the transgression of the law." Does the Dover Association think differently? and do they think that our view is contrary to the letter and spirit of the New Testament? Impossible.

But our views of faith are also contrary to the New Testament.—We speak of faith thus, "To belive the record that God has given of his son. We constantly affirm that faith is produced by the scriptures. "These are written that you might believe that Jesus is the Christ, the son of God"—"Neither pray I for these alone, but for them also who shall believe on me *through their word*"—"So then faith cometh by hearing and hearing by the word of God."—Is this view of faith contrary to the letter and spirit of the New Testament? Can the Dover Association think so?

They also say, our views of repentance are also contrary to that book.—The word repentance we have constantly affirmed, is translated from two Greek words of very different significations, *metellomai* and *metanoico*. The first always conveys the

idea of deep distress for crimes committed.—Thus Judas *repented* for the crime of betraying the Lord; but Judas did not *reform*. Thus the Jews who killed the Lord of glory, *repented*, and in their distress, cried out, What shall we do? Peter said, Repent (*mentanoiete*, reform) and be baptized," &c.—Thus Paul said, "Godly sorrow worketh repentence (*metanoian*) unto salvation, not to be repented of (*ametameleton.*) Surely, the Dover Association cannot think these views are contrary to the letter and spirit of the New Testament!

Our views of regeneration next come in review.—If by regeneration they mean a new heart, or a new creature, we differ not with them in regard to the doctrine; for we insist, and plead for a new heart, a new creation as indispensible. But some of us think that the term *regeneration* does not apply to these things, but to another subject. to that new state into which the obedient believer is brought. This doctrine is not well understood, by our opposers, and too frequently it has been unguardedly taught by its advocates. If rightly understood none would oppose it, seeing the idea attached to it by opposers are not denied by us, but inculcated as absolutely necessary to constitute a real christian.

Our views of the agency of the Holy Spirit, they also notice, as contrary to the letter and spirit of the New Testament. We have never denied the agency of the spirit in the great work of renewing the heart—of quickening—comforting, and establishing in Christ Jesus.—In this we have no controversy with the Dover Association, or any one else who believes this doctrine. The difference between us is this, They may, and doubtless do teach that the Spirit is given to an unbeliever to work in him faith, or to regenerate him in order that he may believe.—We say that the scriptures no where teach such a doctrine, but the contrary; that the spirit is given only to them that believe and obey the gospel This doctrine has been so often established by scripture arguments that we think it needless to urge them here. The doctrine contended for by the Dover Association must sink in the light of truth, as being destitute of Divine authority.

Our views of baptism are also, in the belief of this association, contrary to the letter and spirit of the New Testament.—How? Not in the act of baptism do we differ from this association; for we all immerse?—Not in the subject; for we all profess to baptise none else than the repentant believer It must be in the design of baptism. They profess to baptize none but such as have an evidence of the remission of sins.—We baptise the repentant believer for the remission of sins. They for their practice have no scripture authority.—We, for ours have the best evidence, and athority from the New Testament, sanctioned by the creeds and writings of both Baptists and Pedobaptists. The public will judge which of us are acting up to the letter and spirit

of the New Testament.

Our views of Church government are also by them believed to be contrary to the letter and spirit of the New Testament.—We doubt not but our views may differ from what this association may think to be the letter and spirit of the New Testament. So the Presbyterian's views differ from the Baptists'—and those of the Methodist from both the others. Who shall be the umpire? Let facts have some weight in this matter. The government of the New Testament promotes love, peace and union among the members of it. Can these be found among Baptists, Presbyterians, or Methodists at the present time? Are they not found among us, the despised and calumniated few—few in comparison with others?

The Christian ministry is next introduced; but for what purpose I am unable to conjecture, unless it be that we do not profess to believe that men are now divinely called and sent to preach, as the apostles were. To affirm this, is a burlesque on the christian religion. The preachers of the different sects make the same claim to this divine appointment: yet they preach and act in opposition to each other, and very often to commonsense. Can it be admitted that God has called and sent them to proclaim different gospels? Not professing to understand what the association intended, I forbear making any farther remarks on this subject.

The last article mentioned by the association, is, that our views of the whole scheme of christian benevolence are contrary to the letter and spirit of the New Testament.—These benevolent schemes, are Bible societies, Tract societies, Rag societies, Cent societies, Theological societies, Sunday school societies, Education societies, &c. &c.—These societies are by this association considered as authorized by the New Testament.—I would simply ask, what have the divine writers of the New Testament said respecting these societies? They are all silent as the grave. Our benevolence runs in a different channel—we are laboring to reform ourselves and others and to bring the whole family of God on earth to the good old way, to be united by the bonds of peace. We never expect to see the ungodly world brought to believe in Jesus, till all believers are one, as the Father and Son are one. For this we labour night and day, looking for our reward in a better world. These benevolent societies, though good in their origin, we cannot but view as engines now used to build up sectarian establishments, and monopolise the wealth and power of the nation. Time will show the justice or injustice of our tho'ts. The Lord grant they may be only vain thoughts!

Had this association have applied their remarks to our brethren alone in Virginia, we should not have written one word of apology. They could have defended themselves: But we are all implicated in the same charges, therefore we felt bound to repel them by the truth. B. W. S. Editor.

Extract from Elder Thomas Vandeveer of Orange, Ia. to the Editor of the Baptist Chronicle, Aug. 7th 1832.

"We have had some trouble with the Campbellites, Parkerites, Stoneites and Mormonites. But the line is drawn in a number of the churches in this country, and they are on the decline.—The Mormonites and Mr. Stone's disciples preach and worship together."—The Editor remarks, "Is this possible? What next?"—

I am as far from believing it a fact, that the Christians in Ia., preach and worship with the Mormonites, as that the *Campbellites and Stoneites* are on the decline in that country.—It is true the Baptist churches themselves worship with hypocrites, and infidels, and some, probably, with Mormonites in the same house, not from choice, but from unavoidable necessity. This may be the case with some of our brethren. But I cannot believe that any of our preachers have, or do deliberately unite with the Mormonites in worship or preaching. Mr. Vandeveer, no doubt, understood the matter as he states; yet when investigated, it will appear, we think, in a different light. It would be humiliating indeed, were it a fact, that men, professing to receive the Bible alone as the rule of their faith and practice, should so suddenly receive another, with no better evidence of its divinity, than the affirmation of poor, fallible men. If any can do this, we may also ask, What next?

B. W. STONE, Editor.

REVIVALS.

Extract from Elder E. Sweat, Lebanon, Ten.

On last Lords day in July at a Camp-meeting on Lock's Creek, Rutherford Co. Ten. The Christian and reforming brethren united. The fruits of the union were 82 immersed, during the meeting, and multitudes yet flocking to the standard of Immanuel.

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A bro. from Ohio complains that the public teachers in his section, baptize many, but neglect to build them up in the order and faith of the gospel. This is truly a neglect, and needs a speedy reform.

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Extract from O. E Bryant, Dover, N. Jer.

The Redeemer's kingdom in this section of country is prosperous, and increasing in numbers, in the midst of opposition, and stands fast in the faith and hope of the gospel.

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Extract from Elder Levi Perviance, New Paris, O.

In the S. W. corner of Darke county, within the last 3 months 50 have professed the faith,—At a four day's meeting near Greenville, 3rd Lord's day of Sept. 41 were immersed, and many

more are expected shortly to obey.—On 2nd Lord's day of Sept. 12 more at New Meeting house, N. E. of Preble co.—At the same time 5 or 6 in Union, Ia. On the 4th Lord's day at Ludlow's creek, 15.—The prospects are very good.

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Extract from Elder Daniel Wiers, Canada.

The ancient gospel is gaining ground in Canada. The people begin to inquire for truth.—I have recently baptized 13 for the remission of sins. I meet with great opposition from the different sects.

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At the Mouth of Flower Creek Pendleton co. ky. on the 15 and 16 of Oct. 22 were immersed, and 29 added to the church.

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Extaact from Elder J. G. Mitchell, Ruland, O.

I have lately retured from a tour of 3 week's preaching with bros. Read and Davis. We baptized 22.—The congregarions are doing well—there is a great inquiry after truth.

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Bro. Sam. A. Baker, of Williamsport, Ten. writes that at a meeting there about 10th Aug. 28 were immersed.

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Bro. Wm. B. Douglas of Callaway county, Mo. writes that 5 were immersed on the last Lord's day of Aug. in that section.

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Bro. John Powel of Clermont co. O. Oct. 24th, writes that at Salem, 3rd Lord's day of Sept. 11 confessed the Lord, and 7 were immersed—at Five-mile; the 1st Lord's day of Oct. at a four day's meeting, 53 confessed the Lord, and 47 were immersed. Never did we witness such solemnity, and general engagedness among the people.

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Bro. J. G. Ellis has just informed us, that in a very short time past, he has baptized 20, at, and near Daniel's Turnpike gate, and 3 Baptists were also united to the church.

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Bro. J. Challen of Cincinnati, has very lately immersed about 15.

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Bro. J. Smith, the Evangelist, has baptized a considerable number in a week or two past, south of Kentucky river, and at Versailles.

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The senior Editor has just returned from a tour of six weeks through the west. He can safely say that the ancient gospel is prevailing beyound the most sanguine anticipation. The ears of thosands are open to hear; and like the Corinthians, many,

by hearing, believe and are baptized. We had very interesting meetings in Lawrenceville, Jacksonville, Carrolton, Rushville, Springfield, &c. of Illinois. In Jacksonville we witnessed a happy union of the two societies, Christians and Reformers, in one body or church. This church consists of 80 members.—There are many more who were not present.—In Jersey prarie about 50 of these two societies would unite on the same foundation the next Lord's day following. In Carrolton the same union was to take place at the same time. We expect to hear good tidings of Carrolton in a few days from bro. Josephus Hewitt. We have since heard that he has baptized 30 persons there at one meeting. While we were in that country, bros. Hewitt, Osborn, Hughs and myself immersed about 20. We think a glorious ingathering of souls into the kingdom has commenced in that country. "The harvest is great but the labourers are few." A few faithful, spiritual evangelists, who understand the gospel, and who are able to teach it, would be a great blessing to that country. There is a mighty struggle among the sectarians to possess themselves of the vale of the Mississippi. The means used are great, but as yet inefficient. Thousands have their eyes open to the struggle, and smile contempt upon it: Let us trust in the Lord, and do our duty; and we indulge in the pleasing hope, that our king will possess himself of the pleasant vale of the Mississippi with all its multitudes of the human family.

B. W. STONE, Editor.

Bourbon County Oct. 15th 1832.

Dear Brethren—On last Monday, our yearly meeting terminated. It was held this year, as you know at Clintonsville in this county.—A number of the preaching brethren being present on Friday; these, with other brethren, from neighbouring churches, having freely conversed, as to the most scriptural and orderly manner of proceeding in the meeting then about to commence, concluded; that the appointment of the yearly meeting at Clintonsville had been made at the instance and request of the church of Christ at that place: We were not a distinct body from the Church, but members or visting brethren and sisters for the time being. The object, of our assembling together, was, to worship God according to the dictates ef his word, for the advancement of his cause and glory. The brethren and sisters had not invited us to meet with them, there, to reorganize that Church out of existence and erect upon its ruins a new and distinct body or edifice, but as members of the same church, the same body, to encourage, assist and aid each other in the Lord. For these and similar reasons the brethren concluded that the elder or bishop and deacons of the Church at Clintonsville were as much entitled to preside and act in this as in any of their ordinary meetings, and that the election or appointment of a Mod-

erator or Clerk, was unauthorized and unnecessary. Brother Thomas Smith, Bishop of the Church at Clintonsville, arose and stated these conclusions to all the Christians assembled; requesting, that if any had objections to urge, they would please present them; not a single objection was made; on the contrary numbers expressed aloud their approbation. Bro. T. R. Palmer delivered a most excellent and appropriate discourse the same morning from the first part of the 3d chapter of Collossians; our hearts being refreshed, after prayer, praise, and hearing the word, we proceeded to listen to communications from the various churches around; with the spirit, manner and design of these letters and accounts we were much gratified. All of them breathed a spirit of Christian love and philanthrophy; of heavenly Union and Liberty: around the Bible all appeared harmoniously to rally: The epistles were, generally and almost without exception, addressed; "To the brethren and sisters in the yearly meeting at Clintonsvill," or "To the Christians assembled at Clintonsville to worship" &c.—The language they contained was mostly Scriptural, the pure language of Canaan; The prime object of all the letters appeared to be the same, to encourage the friends of Gospel Truth, Liberty and Union, to persevere; we were informed by each, of the prosperity or adversity, the situation, condition, and prospects, of the church from which it come.—Several oral communications were made by brethren from a distance, both interesting aad cheering; the accounts, given by Brethren John Smith and John Rogers of their travels and of the success of the truth, were truly gratifying to the friends of a thorough reformation, in the last few months it appeared, the several hundreds, in a few counties around, had been publicy immersed into Christ—In relation to the two worthy brethren, just mentioned, as some very erroneous impressions may have been produced on the public mind, I beg leave to remark; that when it is asserted, that they were induced by the offer of a stipulated sum to engage in the public and daily exhibition of the truth—nothing could be farther from the truth or more slaaderous—indeed, a mere knowledge of the men is sufficient to defeat the design of such a report.—But for the benefit of those, at a distance, who do not enjoy the pleasure of a personal acquaintance with them, I would state, that I was with them, when they were first urged, to engage in this most noble and glorious work: they each expressed an entire willingness to do all in their power, they had, each of them large and dependent families, and their circumstances were quite limited; the brethren, who urged them to go, were fully apprized of all this; but they too were in very ordinary circumstances; they could not offer, what they had not.—This is in substance, about what was said; "Brethren we are aware of your situation; we do not ask you to travel by night and by day; to deny yourselves the pleasures of your homes, in order to proclaim far and near the Gospel of Christ, and

leave your families to suffer; no—it cannot be; there is too much virtue and intelligence among the brethren generally, to permit either them or you to want.—The cause is a glorious one, you are both well qualified greatly to advance it, and now is the time to be up and doing.—Your reward at the judgment seat, must prove your high incentive—but let not your minds be uneasy about your families.—They will certainly be provided for." Suffice it to say; they resolved to go forward casting themselves thus, entirely into the hands of Him, whose cause they had espoused; for the Salvation of their fellow creatures, they have thus far earnestly laboured, their very best exertions have been put forth, to benefit the people of God and advance the glory of his cause Whatever has been given—by any one, to aid them in this most noble enterprize, has been regarded solely as a free will offering—and now where is the honest man that would not blush to call this a hireling system—Brethren let us e diligent, and in spite of all opposition, if we persevere and are faithful—the cause of Christianity must soon triumph.—Let us unitedly do our part and the brethren will be enabled to ride another year.—But to return to our meeting—after spending nearly four days together happily and harmoniously engaged in prayer, praise attending to the apostle's doctrine, (exhibited by brethren, J. Smith, Roges, Palmer, Fleming and others) showing forth the Lords death by the bread and wine—his burial and resurrection by immersion, and having encouraged and exhorted each other we parted in the pleasing hope that if we met no more on earth, we should meet in heaven at rest.—Our next yearly meeting was at the urgent request of the church of Christ in Georgetown, Scott county—was appointed at that place—to commence on Friday, before the 1st Lord's day in October 1833.

Yours in the glorious hope of immortality,

JOHN A. GANO.

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October 23d 1832.

Dear Brethren—I hasten to inform you of the success of truth where I have travelled, since I last wrote you. On the 5th Lord's day of Sept. I attendend a meeting among the brethren in Georgetown, Ohio, at which 7 persons made the good confession, and were baptized for remission. Teaching brethren, Gardner, Powel, and McLane, were at the meeting. The spirit of Union, upon the one foundation, seems to prevail there. On the Friday before the 2d Lord's day of Oct. I preached near the Lower Blue Licks, and received the confession of three persons. On the Saturday, Lord's day, and Monday following, I was with brethren, Callerman, and Rains, at Be hel, in Fleming County. Three were immersed for remission. On Monday evening, at candlelight, I preached at the Lower Licks, and after preaching, immersed a very intelligent Lady for remission.

On last Friday, I again preached near the Lower Licks, and received the confession of six, and immersed the three who previously confessed the Saviour. On last Saturday, Lord's day, and Monday, I attended a meeting, at Carmel, in Bourbon County, with brethren Palmer, Creath, and Gano, at which six were baptized for remission. May the Lord bless, and prosper his people. Yours, affestionately,

JOHN ROGERS.

Brethren Stone and Johnson.—At the request of bro. Creath, sen., I send you an account of some meetings lately held in Woodford county, which he and myself attended. The congregation at Hopewell withdrew from the Franklin association during the last term, and on the Lord's day following, I think, we attended with the brethren; and although there had been but little increase for a considerable time previously, about eight professed faith, whom, together with five or six more, bro. Creath immersed on Wednesday following, in the Kentucky river, where we had a very interesting meeting. At the same place, I immersed five more, making about eighteen in that neighborhood which with those, who were added at the Versailles meeting, make thirty-six in Woodford county in a few weeks. Some of them, however, have been already, mentioned in the the Messenger. I think the brethren at Hopwell have reason to rejoice that they have shaken off the yoke entireiy, not only because of the success of the gospel in the conversion of sinners, but also because of the brotherly love and liberty they enjoy. I hope those who have lately enlisted will remember that they have no assurance of admission into the kingdom of glory, without adding those christian graces which the Saviour has required.

L. J. FLEMING.

"GEORGETOWN, OHIO, Oct. 19, 1832.

"I am much (I will say we are) pleased with the information derived through the Messenger. It is truly cheering to hear of the hundreds who are submitting themselves to the government, and yielding obedience to the laws of our King.

"The fifth Lord's day in last month, commencing the Friday before we had a meeting of correspondence in this place, of which no doubt you have been informed ere this. Our beloved brother, John Rogers, was with us on that occasion. I have no doubt but much good will result from his visit among us, and much to the furtherance of the glorious gospel, could we have him often with us.

Much good feeling prevailed during the meeting; the christians were much refreshed, and 8 or 10 submitted to the government and laws of the King.

Since Monday evening of the present week, down till this evening, 42 have been immersed into the kingdom. Monday evening, 19 by bro. Gardner; the rest by bro. Lawrence, down till this (Friday) evening.

"It is a cause of great lamentation to many of us, the course taken by many of the preachers who call themselves Christian in some parts of this state. Instead of being co-workers in the cause of Reformation, they are violent opposers. If a man preaches what they are pleased to term "Campbellism," he is denied the privilege of proclaiming the glad tidings to their flocks. Thus setting themselves up as so many petty princes; and "Lording it over Gods heritage," or as brother John Smith would say, they have their "different ear marks upon their respective flocks." But I do hope the people will assert their rights and claim to themselves the great blessing of being God's freemen. It is high time that the people should cease to follow the preachers farther than they follow the book.

"With the greatest respect, yours in hope of immortaity.

"JAMES CLARK."

Lexinton Oct. 23 1832.

To the Editors of the Christian Messenger.

Dear Brethren,—I have just returned from Newcastle, Shelbyville and several places in Franklin County; in all of which the cause of Apostolic faith and practice seems to be gaining ground, beyond the expectation of its friends. I was accompanied by Brethren, William Morton and Jacob Creath senr. to Newcastle we had a four days meeting, during which, eighteen were added to the congregation there, most of whom professed faith at the meeting. From thence. brother Morton and myself went to Shelbyville, where we remained two days and seven were added to the society: nearly all by profession of faith and baptism. On the evening of the second day, I left brother Morton and came alone to Southbenson, where I immers d two upon profession of faith, and one was added to the Church, who had belonged to some other society. From this place, I came to the Fork Meeting house on this side of Frankfort, preached three days in succession. On Lord's day brother Fall was with me; five were added to the congregation, one I immersed on Lord's day morning. Thus you see thirty-three were added to the disciples during the journey. May the good cause continue to prosper.

Your brother, THOMAS SMITH.

Etract from bro. Wm. B. Douglas, Calaway county Missouri, dated 12th October, 1832.

Brother Johnson, since my last to you and brother Stone, by bro. M. P. Willis, the good cause has been strengthened; six have made the good confession that the Eunuch did to Philip, that

Jesus Christ is the son of God, and have declared allegiance to His laws—been immersed for the remission of sins, and are now enjoying the rights and privileges of the children of the kingdom of God; one more confessed, but not yet obeyed.

—

Brother Joel H. Haden of Mo. has communicated lengthily for the Messenger. We are sorry his letter came too late for insertion in the present number.—He gives an account of their annual meeting 28th September on Ramsey's creek, Pike co. Mo. The elders present were Thomas and James M'Bride, D. Young, I. K. Rule, Doct. I. Hughs S. Ruddle and himself.—W. Burton was ordained to the office of an Elder.—The unordained preachers present were S. Jones, J. Love and J. M'Closky, which last named, at that meeting forsook the Baptist sect, and joined the Church of Christ.—There are upwards of 30 churches in that country, and many in a growing state. At that meeting 12 were added. Bros. Haden and Burton in a two week's tour received 32 more.—At Palmyra he gathered a church and baptized them.—At Columbia 3rd Lord's day of Oct. 6 were added to the church.—4th Lord's day Bros. Roberts and Cave baptized 9 at Salt Lick, and bro. Haden 1 in Howard co.—Their next annual meeting commences Friday before the 2nd Lord's day in August, 1833, at Fayette. The presence of Ky teaching brethren is earnestly solicited.

—

Bro. J. Smith the Evangelist writes Nov. 5th that in a tour of 17 days on the South of Kentucky river 31 were added to the church, 19 of which were added at Danville.

Agents and patrons are requested, earnestly requested to make collections, and immediately remit to us. We are really in need. Many of the former volumes remain unpaid for.—We have to advance our own private money to meet our printing expences.—Our last edition of Hymn books is ready for delivery to orders of our friends. The cheapness of the book at once suggests the idea of money accompanying the orders.

EDITORS.

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Brother Ephraim A. Smith, will act as agent for the Christian Messenger, in collections wherever he may be. He is engaged in distributing and disposing of that highly valuable work, Jones' Church history, which is now out of press.

EDITORS.

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Several communications are filed away for our next.

ERRATUM.—On pa. 298 No. 10 read Tompkinsville instead of "Hopkinsvlle."

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VI.] GEORGETOWN, KY. DECEMBER, 1832. [No. 12.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

FROM THE MILLENNIAL HARBINGER.

REMARKS ON REV. DR. CLELAND ON CAMPBELLISM.

NO. I.

Six essays, headed "CAMPBELLISM," signed "C." dated from August 1st to September 5th, inclusive, have appeared in the "*Western Luminary*," published from Lexington, Ky. by *Thomas T. Skillman*, and have been *politely* forwarded to us, neither by the author nor the publisher, but by a friend in Kentucky. It is a favor which we gratefully acknowledge (as we do not take the *Luminary*) to be presented with so much *light* on "*Campbellism*" by so respectable and so learned a Presbyterian Rabbi, who, to atone for the inability of Dr. Jennings, Dr. Ralston, Messrs. M'Calla, and all other writers of his brotherhood, whose failures, in the judgment of Dr. C. required this free-will offering at this important crisis, has vouchsafed to us six essays on this most interesting theme.

My correspondent informs me that the "C" affixed to these essays, means Dr. Cleland, a very valorous champion of the Kentucky church militant, whose scars in the battles of orthodoxy would have honored any knight in the most chivalrous days of the crusaders against the infidels. In the conclusion of his last essay which reached me (No. 6.) he says—

"In a word, if I may express my own conviction, every attempt to show that "regeneration," "born of the Spirit," "born of God," and the like, denote either baptism itself, in any mode, or some immediate effect of baptism, has a direct tendency to expose the simple but sublime religion of Jesus Christ to the de-

rision of its enemies; and ought to be as strenuously exploded as the unscriptural and unintelligible dogmas of transubstantiation and consubstantiation."

He ought (to have reached us) placed the word *terms* before "regeneration," "born of the Spirit," &c. and have read it thus:—'To show that the *term* "regeneration," and the *terms* "born of the Spirit,"* &c. Then he would have come into our territory; but as it is, he is as far from us, as we are from transubstantiation or consubstantiation.

But we quote the last passage for another purpose. He is averse to expose christianity to the derision of its enemies, and dislikes the views which he ascribes to us, because he conceives them to have that tendency. Well, now, so far we are agreed, that christianity should not be by any of its friends exposed to the derision of its enemies; and here I would beg the indulgence of Doctor Cleland while I propound it to his serious consideration, whether arguing as we do that the term *regencration* and the term *baptism* are at least once used by an Apostle as equipolent representatives of the same thing, hazards so much the derision of the enemies of christianity as the practice of making holy water by the consecrating prayer of Doctor Cleland, who prays over a bason, that so many drops of the water, and no more than what cleaves to the ends of his fingers, shall be sanctified to the spiritual benefit of the infant, whose repentance, faith, and conversion are all found by proxy in the flesh of a Presbyterian ancestry? A grave question, Doctor, deserves a grave answer! As you are very sensitive on this point, I beg you to consider well who most subjects christianity to the derision of its enemies —you who say that a few drops of sanctified water from the fingers of a person on whose head the hands of the priesthood have been laid, dropped on the eyebrows, forehead, or scalp of an infant, born not of the Spirit, but of the flesh; without faith, repentance, knowledge, speech, or volition, except as these are found in the person of a father or a mother, avails to the changing of its state, not of its character, to its introduction into the covenant and church of Jesus Christ!!

I pray you, Doctor, to remember how much stress you lay upon the aphorism, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." in your strictures on baptism for remission and then see how your few drops, without knowledge, faith, repentance, speech, or consciousness, can avail to the change of an infant born of the flesh, from the visible kingdom of Satan into the visible kingdom of God! When you have shown how this dogma differs from transubstantiation or consubstantiation, then you may fear for the tendency of our

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* *For a full exposition of the sophism attempted here, we refer our readers to the "Extra Defended," p. 23—25; in which we are supported by Dr. Stuart of Andover, Moros, Ernesti, Horne, and Michaelis.*

views in subjecting the gospel to the derision of its enemies! But till then weep not for us, but for yourself and your brethren, who believe in the translating efficacy of two drops of sanctified water!

But to the numbers on "Campbellism."—I have made the last first, for two reasons:—first, because I have not read the five first; and, in the second place, because the last ought to have been both first and last.

The last, or No. 6, begins and ends with an attempt to show how some of the scriptures on which we rely for the proper meaning of Christian immersion, may be so explained as to show that remission of sins depends on repentance, and is connected with repentance alone. Now, lest the reader should think we put a wrong construction on the words of this very erudite Rabbi, we shall let him speak for himself. On Acts ii. 38. he remarks in the following words:—

"The first question here is, With what does remission of sins stand connected? With repentance, with baptism, or with both united? The proper answer shall be given by Peter himself: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come," &c. Acts iii. 19. Here is no mention of baptism in this exhortation of Peter, which would have been an unpardonable omission, if remission of sins and baptism were inseparable. It is therefore plain, the union of repentance and baptism was not an indispensable condition for the remission of sin. Peter's expression in the first passage, to make it consistent with this and other scriptures, must mean, 'Repent—for the remission of sins, and be baptized every one of you in the name of Jesus Christ.' By this simple collocation of the words, not forbidden by just criticism, nor candid interpretation, it will be seen that remission of sins in *consequence* of repentance, and baptism is urged *as a suitable mode of a testifying* that repentance, because an instituted rite of entering into a new visible relation to Jesus Christ, the true Messiah."

When Peter said, "Repent and be baptized for remission," he meant to leave out baptism, as not at all connected with remission, and intended only to say, *Repent for the remission of your sins*, and "be baptized as a suitable mode of testifying repentance," and not remission!

In Acts iii, 19. we are taught, says he, the meaning of Acts ii. 38. for Peter says, "Repent and be converted for remission." But the Doctor says not one word upon the imperative "*Be converted*," but "Repent that your sins may be blotted out." "Here," he exclaims, "is no mention of baptism!" No, nor of faith, nor of grace, nor of the blood of Christ; and because not mentioned in this verse, we are to learn that remission of sins is without grace, faith, or the blood of Christ!!!

Now, after all the meditations, readings, and watchings of all his predecessors, from W. L. M'Calla in 1823, to August, 1832—

after all the debates which Dr. Cleland has read and heard, this is his learned defence of "*Repent for the remission of sins.*" From Acts ii. 38. he expunges the words "*Be baptized,*" and from Acts iii. 19. expunges the words "*Be converted,*" from the connexion in which Peter placed them; and because baptism is not mentioned in every verse, from Pentecost to the year 90, and from Jerusalem to Patmos, therefore it ought not to be taken into the account!

A word to Doctor Cleland, *inter nos.* Doctor, to test your logic, please remember that if Acts iii. 19. explains Acts ii. 38. then acts ii. 38. explains chap. iii. 19.; or, what is equivalent, both must mean, when explained, the same thing. Now how do you dispose of the *two interpretations*—viz. "*Be baptized,*" and "*Be converted!*" Apply your own rule, and how reads this last interpretation—Repent for the remission of sins and be converted "as a suitable mode of testifying repentance?" This is your own logic returned to your own bosom.

Again—(pardon my presumption in speaking so plainly to a Presbyterian Doctor!)—again, I say, to use your own logic, if, as you assert, it would have been an unpardonable omission in Peter to leave out the command, "Be baptized," in his second discourse, Acts iii. 19. if connected with remission: I ask you, on your candor, Doctor, was it not an unpardonable omission in Peter's first discourse to leave out the command, "Be converted," if conversion was necessarily connected with remission? Thus you see that your logic equally excludes *baptism* and *conversion* from any connexion with remission, and contemplates them both as mere modes of testifying repentance!

But we can make your logic still more illustrious. The command to believe and repent are not one and the same thing in your theology; nor do the words *faith* and *repentance* mean the same thing in any dictionary in the world. This single remark, and we proceed. Paul preached to the Jailor, and when asked by the Jailor what he should do to be saved, Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Now how unpardonable in Paul to omit the command, '*Repent,*" if, according to you, remission depends alone, or is consequent upon repentance alone. Paul, on *your* premises, makes no account of repentance, conversion, grace, the blood of Jesus, or baptism in the affair of salvation, if his not mentioning them on one occasion to one who inquired what he should do to be saved, is to be regarded as fair argument and rational proof. By this time, Doctor, I think you will excuse me for pushing you no farther with your own logic!

Thus the Doctor overacts his part, and sets all the Apostles at variance with one another, and the same Apostle at variance with himself, in his attempts to expunge the command, "Be baptized," from the place in which Peter placed it when first he opened the reign of Jesus and announced the glad tidings.

I will treat my readers now and then to a few samples of Doctor Cleland's logic and theology. The Presbyterian Doctors are becoming much more alarmed than formerly; because, in defiance of all their talents and address, the ancient gospel is shining into their congregations, and some of their most intelligent members are removing out of Babylon and submitting to Jesus the only Lawgiver and King in his kingdom.

Baptist Doctors are generally taking a nap after the fatigues of their numerous campaigns. It is kind in the Presbyterian Doctors to keep sentinel at this crisis, especially as *the heresy* is now upon their borders, if not actually within their camp.

I will, *Deo volente*, show that Dr. Cleland is just as much at fault on the four remaining passages commented on in this No. 6, as in the passage now examined. We thank the Doctor for his efforts, as they will prove to the most intractable of our readers, that, with all the superior pretensions of our Presbyterian Doctors, they are nothing more puissant in the volumes of revelation than our Baptist Doctors.

If the Editor of the Luminary will publish my replies, I will publish all Dr. Cleland's essays in the Harbinger. I request the Postmaster at Lexington, Ky. to forward one copy of the Harbinger, containing my replies to Dr. Cleland, as I do not know his address.

EDITOR.

FROM THE MILLENNIAL HARBINGER.

REMARKS ON REV. DR CLELAND ON CAMPBELLISM.

NO. 2.

The same 6th number yet lies before me; and here it must lie till its merits are fairly and fully tested. The Doctor attempts to meet us on the Scriptures, and in this number takes up some of the passages on which we rely. We have, in our previous number, examined some of his interpretations; and as this is now before our readers, we shall proceed.

We shall again introduce the Doctor, and let him speak for himself. On the term *regeneration* his views are as follows:—

"The term "regeneration" is used by the inspired and ecclesiastical writers, to express *any great change*, whether mental or corporal, physical or supernatural, where any resemblance is discovered between that change and a birth: and as baptism is *a sign* of entering out of the world into the church, and out of a sinful into a holy state, it became customary to express that great change by regeneration, born again, &c. It is plain then, that to be "born of water" is to be baptized, by which we quit a former mode of existence and enter upon a new one, i. e. into a new state of *relative* existence, or enjoyment of external privileges, and consequently of corresponding obligations: whereas to be "born of the Spirit" is an effect of some operation of the Spirit of God in the mind distinct from and superior to the baptismal rite. In a word, by being "born of water" we become

externally and visibly related to the Christian dispensation, we "enter" into the visible church, or kingdom of God. So that as without the external rite of baptism, the outward and visible *sign* of regeneration, no one can "enter" the visible kingdom of the Messiah; so, also, without the thing signified, even regeneration by the Holy Spirit, no man can become a true subject of his kingdom, or be admitted into it: as belonging "to the church of the first born, whose names are written in heaven."

The discriminating reader will, no doubt, perceive that Dr. Cleland and we are agreed in several important matters:—

1. That the *term* (oh! that the reader would remark and remember the TERM) *regeneration* is used by *inspired* and *ecclesiastical* writers to express ANY great change; and as baptism is a *sign* of *entering into the church*, and *into a holy state*, it became customary to express that great change by regeneration, born again, &c. *It is plain, then, that to be born of water* is to be baptized. Now this is so far our controversy with Dr Jennings. We have Dr. Cleland with us against his Presbyterian brother Dr. Jennings.

Cleland says that "the phrases *to be born again* and *to be regenerated* are equivalent;" and that "it is plain that to be born again is to be baptized;" hence *regeneration* and *immersion* are two TERMS representing the same thing. We are much gratified to see a Doctor so learned and pious as Dr. Cleland, give his testimony in favor of the true meaning of the term, however he may talk about his theory. To settle the meaning of Bible terms is more than half our business in this generation. If any Presbyterian should ever happen to read this page, I would ask him one question, viz.—Whether two Doctors of the same church, moved and enlightened by the same spirit, taught and accomplished in the same school, can both be credible authority in a question of criticism, when they expressly contradict each other on the import of a word of cardinal import, and in the application of the whole passage in which that word occurs? Dr. Jennings not only says, but undertakes to prove, p 225, *that there is no allusion to baptism* in the phrase "*being born of water*," or in the phrase "*washing of regeneration.*" And Dr. Cleland says, "It is plain, then, that *to be born of water*, is *to be baptized!*"

To return to the extract:—The reader will also observe that Dr. Cleland agrees with us in two other important items:—

2. That without baptism no one can enter the visible kingdom of the Messiah.

3. That by baptism "we quit a former mode of existence, and enter upon a new one." The unbaptized or unregenerate are, then, out of the visible kingdom of the Messiah, and have not entered upon this new mode of existence.

I will not pause to debate with the Doctor the principles on which he justifies himself in living out of the visible kingdom of the Messiah, and in not entering upon this new mode of existence, as he yet refuses to be baptized. He has never, on his

own showing, come into the visible kingdom of the Messiah; for he never *come* to be baptized. And certainly if his father had carried him, while an infant, into a Turkish Mosque, and had circumcised him according to the Mahometan custom, he would not, on that account alone, claim the privilege of being a Mahometan, nor think it reasonable that he should be condemned to such a profession, because his father had him circumcised. But I will not now debate this question, but proceed to the subject before us.

The Doctor very discreetly says, "There must be a resemblance between a change and a birth, before we can denominate that change *a being born.*" Now it devolves upon him to show what resemblance there is between any operation *upon the mind* of an adult, or *upon the face* of an infant, and a birth; before he can tell the throwing of two drops upon the face *a being born of water*, or any operation upon the mind *a being born of the Spirit.* But on these difficulties I will not now press him too hard.

Baptism brings a man, he says, into the visible kingdom. Is there any spiritual blessing in belonging to the visible kingdom? If there be, what is it? If there be not, why baptize any person? It is easier for me to ask these questions than for the Doctor to answer them. I confess it. But his views make them necessary and pertinent. The Doctor felt these difficulties; and therefore he says—

"Without the rite of baptism, or the external administration of baptismal water, we are not initiated—do not visibly and legally "enter" the kingdom of God here below; yet the absence of this rite will not, of itself, preclude the man who is "born of the Spirit," from the kingdom of God above."

He does not help the matter much here; for he says, "The absence of this rite is no detriment in the way of admission into the heavenly kingdom. Of course, then, all the blessings of his baptism are worth nothing to be baptized; and unless they are some interest to the baptizer, they are good for nothing. What a cypher Dr. Cleland's baptism! It has nothing to do with salvation, neither here nor hereafter. It secures no spiritual blessing in this life; has no connexion with the remission of sins here; and the absence of it will not preclude admission into heaven. It is necessary to legal admission into the church below; but in this visible church there is neither pardon of sin, nor adoption into the family of God, necessarily connected with it. Certainly his definitions and comments have respect to the sprinkling of infants, and not to the immersion of one begotten by the Spirit!

On Titus iii. 5. he says—

"According to his mercy he saved us, by *the washing of regeneration and renewing of the Holy Ghost.*" By a careful examination of every passage in the New Testament, in which the term *regeneration* is used, or words of similar import, it will be found that this text and John iii. 5. are the only ones in which there can be supposed any direct allusion to baptism. And after a

candid examination, had we nothing else to guide us but the *abstract* view of these texts, they might well be deemed *ambiguous;* but if so, we could not allow them to be at all *decisive*. There are other texts which are sufficiently plain and explicit on the subject; and therefore, according to all just rules of criticism, *what is ambiguous* ought ever to be interpreted by *what is not ambiguous.*"

Yes, Doctor; and you know as well as I, that the word *regeneration* occurs only in this passage, and in another, which we both agree has reference to another subject. Why, then, blindfold your reader by saying, "every other passage in which the term *regeneration* is used!" The *ambiguity* complained of in Titus iii. 5. is wholly of your own creation; and even when you have done your utmost, it is only *ambiguous* whether you have even made the *term* ambiguous in this instance. There is not another text in the book, less *ambiguous*, by which you can decide its meaning here. To say that the washing of regeneration and the renewal of the Holy Spirit are one and the same thing, is a mere begging of the question in dispute. This passage you admit *may*, after all, mean both baptism and the renewing of the Holy Spirit, and as you have to concede this, its evidence is directly against you in this discussion.

On 1 Peter iii. 21. he says—

"Another text adduced for the same purpose, is 1 Peter iii, 21 'The like figure, whereunto even baptism doth also now save us," &c. With this text right under his eye, Mr. Campbell makes the Apostle Peter speak what he never intended, and utter a meaning which his own words will not justify. He says, 'Peter averred that immersion *saved* us, purifying the conscience through the resurrection of Jesus." Again, "Peter taught all the saints in Pontus, &c. that the water of baptism saved them, as the water of the deluge saved Noah in the Ark: and that in immersion a person was purged from all his former sins." Such a perversion as this—such a libel on an inspired Apostle, appears almost akin to the sin against the Holy Spirit. By such an invention as this, every hypocrite, from Judas and Simon Magus, down to the present day, are taught "that in immersion they are purged from all their former sins."——

Now, candid reader, mark the apparent wrath and the glaring slander couched in these terms, "Almost akin to the sin against the Holy Spirit!" What an ebullition of wrath! But observe the slander: We say, "Peter taught every *saint* in Pontus," &c. and "by such an invention as this," says Dr. Cleland, "we teach that every *hypocrite*, from Judas and Simon Magus down to the present day, are [*is*] taught that in immersion their former sins are purged." Is not this slander of the first degree —to say, that because we teach that the sincere believers have remission of their former sins in immersion, therefore we teach that all *hypocrites*, like Judas, &c. are purged from their sins in

immersion. In this way, and in this way only, Dr. Cleland can dispose of our argument from 1 Peter iii. 21.

I will now treat the reader to Dr. Cleland's gloss on this passage:—

"Christ is the true Ark. Being convinced of sin and danger, and moved with fear, into this Ark do men enter by faith, and are saved. Upon a profession of their faith in the "resurrection of Jesus Christ," as he was delivered for our offences, and raised again for our justification, they are admitted into the Christian church by baptism. This baptismal water forms, as it were, the *sign* of their safety; and is *subsequent* to their entrance into the spiritual Ark, as the waters of the deluge were *subsequent* to Noah's entrance into the temporal Ark. And as the water could not save him *without* the ark, nor bring him into it: so neither does the mere outward administration of baptism save any one without a saving interest in Christ, nor can it possibly avail to effect a spiritual union to him, nor procure a saving interest in him."

The pith of this gloss is in one sentence exposed. "He says, water could not save him without the ark." And who says it could? But take notice, reader, the ark could have saved him without the water! So reads the gloss.

Baptismal water is the *sign* of the safety of infants. Illustrious *sign*, without any thing *signified!* A sophism, to which Paidobaptists are prone, is conspicuously set before us here. The allusion is not to "baptismal water;" but to *immersion* in water. "The like figure, baptism," (and not "baptismal water,") "now saves us," says Peter. But Dr. Cleland says, "baptismal water!" This attempt to correct the diction of the Spirit is not *almost* any sin in Dr. Cleland!

A treatise on *signs* would be of some use to such Doctors as my friend Cleland. The Confession and Catechism say, "Baptism is a *sign* of engrafting into Christ, and of the remission of sins;" but where is the thing signified in the case of infants? Does it signify that they were before baptism, at baptism, or after baptism, engrafted into Christ and washed from their sins? Dr Cleland will have to write six essays on the solution of the question, *Whether at, before, or after the sign, the thing signified is to be expected.*

By the potency of signs, without meaning or any thing signified, he despatches Acts xxii. 16. "Be baptized and wash away thy sins, Paul;" "Be baptized, Paul, as a sign or token that your sins are washed away"!! There are probably but three sorts of signs as respects time: These are commemorative, prophetic, and concomitant signs. The first are memorials, and may be often repeated; such as the passover and the Lord's supper. Concomitant signs cannot be repeated, but must accompany the thing signified. Prophetic signs may be often repeated, and exist long before the thing signified, as the various sacrifices of the Jewish and Patriarchal Institution. A *sign* may be also

a *seal* viewed in two aspects. It may be a *seal* of the past, and a concomitant *sign*, as was circumcision to Abraham, a *seal* of what he before possessed, and a *sign* of his actual separation to God. This is to us the plain doctrine of *signs;* and if we make baptism a *sign* only, it can be neither commemorative nor prophetic, but must be concomitant. If, then, Paul's baptism was only a *sign* the thing signified was the actual and personal remission of his sins; of which his immersion was a concomitant sign. It was neither commemorative of a previous remission, nor prophetic of a future remission.

Mr. Cleland mistakes, or grossly misrepresents our views. I will, for his benefit, state them once more to him, with all brevity, and, I hope, with all perspicuity. We regard the blood of Jesus Christ, as the procuring cause of the remission of sins; faith in God's testimony as the principle of our enjoyment of remission; and immersion as the means divinely appointed for our actual enjoyment of this first and greatest of present blessings. Immersion, nor faith, procures remission. The blood of Jesus, through the favor of God, procures; faith apprehends; and baptism takes hold of the boon of Heaven, or is the means of our enjoyment. "What God has joined, let no man separate." "He that believes, and is baptized, shall be saved."

EDITOR.

FOR THE CHRISTIAN MESSENGER.

It is not uncommon for the public attention, at certain periods of time, to be called to one particular subject in an extraordinary degree. This has been the case of late as respects baptism. Hitherto I have taken no part directly and publicly in the discussion, or controversy on tha subject. From the beginning and throughout, it has appeared to me that those, who have been zealously engaged in the investigation, have gone to opposite extremes. On the one hand it has been urged that a person must give satisfactory evidence of the forgiveness of sin, and of having received the spirit of adoption, in order to be a proper subject of baptism. He might profess to believe in the Lord Jesus Christ, yet if he could not testify that he had obtained redemption in his blood, and that God had set his soul at liberty: he must wait and pray until he received a witness, that he might know, that he was born of the Spirit. By this means many have been kept in darkness, and some may have labored for awhile and finally sunk under discouragement. Though they might sincerely desire to depart from iniquity, and serve the Lord, yet viewing themselves as being in an unregenerate state, they might deem it in vain to attempt to go forward in obeying the gospel. This is one extreme. Peter taught the convinced enquiring multitude to go forward, to claim the promise, and expect the blessing in obedience. Acts 2. 38. And the promise extends to all that are afar off, even as many as the Lord our God shall call. v. 39. See James, 1 25. The Apostles taught no delay. "They that gladly

received his word were baptized." The same day added to the church—put on Christ, not only by profession, but by another act of obedience in submitting to his initiatory ordinance. When they believed Philip preaching, they were baptized both men and women. Acts 8 12—Also, 18 8. I shall now proceed to notice a few particulars which appear to me, to be on the opposite extreme. 1. Holding baptism as a prerequisite to forgiveness equally with faith and repentance. No doubt it is the fixed purpose of all who cordially embrace the gospel of Christ, to obey him in all things. When Peter had heard the rehearsal of Cornelius, he said "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." He proceeded to preach Jesus to the congregation, his death and resurrection, in like manner as he had previously done to the Jews, and concludes—"That through his name whosoever believeth in him shall receive remission of sins." The Holy Ghost fell on all them which heard the word. Peter commanded them to be baptized, but not for remission. They were filled with the Spirit of the Lord, which does not dwell in the heart before sin is remitted or put away. This was certainly written for our instruction, and some of those who insist on baptism as a prerequisite to remission, admit that they themselves were made free from sin and had their fruit unto holiness prior to baptism: But no one will say that it was thus with him prior to faith or repentance. Yet says one, "I obtained mercy in my ignorance, not being taught immersion as I now believe and teach." Suppose, the people were taught that all their sins were ordained of God, and good in his extensive plan, that repentance meant that they should be sorry for their sins because of the misery which results from them. that to forsake them or to be saved from them was not needful; only believe in Jesus and be baptized, they should be saved Could they obtain forgiveness in their ignorance while continuing in sin? Answer, no. They must reform. This proves to me that baptism is not essential to remission, in the same sense with repentance.

It is said again—"Those who are taught immersion for the remission of sins, cannot otherwise obtain it." Let us remember that comparatively few are thus taught, and many who are taught to fear God and work righteousness are not taught immersion at all; and, Who art thou that judgest another man's servant. Rom. 14 4. I know baptism ought to be taught and practised, but it seems to me an extreme, to make it a *sine qua non* as to forgiveness.

It is admitted that faith, repentance and a new heart, or a change of heart, ought to precede baptism—and yet sin not remitted. Here I am at a loss. Created in Christ Jesus unto good works. Ephs. 10—If any man be in Christ he is a new creature. 2 Cor. 5 18—No condemnation to them that are in Christ Jesus. Rom. 8 1. A distinction is made between a change of heart and a change of state. I confess I do not discover any

great importance in this distinction. Simon the sorcerer believed and was baptized; which, according to the distinction, was a change of state. But he remained in the gall of bitterness and bonds of iniquity. 2. The second particular I shall notice is respecting prayer. Some object to the practice of inviting penitent souls to pray with and for them, saying they ought to be directed to the water: and some make light of a sinner obtaining pardon, or getting religion in the woods, or behind an old log, in answer to secret prayer. This is a great extreme. I have no doubt, that many souls have been set at liberty. in the congregation of the saints, by hearing the word, and in answer to prayer; and many who have cried in secret like the publican, have in like manner been justified. When Saul of Tarsus, fell to the earth and prayed. "Lord what wilt thou have me to do?" Jesus did not direct him to the water. When he sent Ananias to minister unto him, he added, "For behold he prayeth." I know his case is much relied on to prove baptism for remission; it being said "be baptized and wash away thy sins, calling upon the name of the Lord." If his sins were not pardoned, it appears that prayer, or "calling upon the name of the Lord," was a means for that purpose. It appears to me that Saul was a converted man and accepted with the Lord before his baptism. Jesus said "He is a chosen vessel unto me." Ananias accosted him—"Brother Saul, the Lord hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." I do not object to preaching repentance and baptism for the remission of sins: but I think some are too precise, too strenuous, as though water was the shibboleth, the only criterion. Paul does not tell us the point of time when his sins were remitted, but that he was not disobedient to the heavenly vision. Whenever there is a full surrender of the heart to God, and submission to accept pardon and salvation on the terms of the Gospel. The soul being justified by faith has peace with God through our Lord Jesus Christ. 3. Another particular I shall notice is an undue reliance on the act of the creature In the course of a sermon which I have lately heard the preacher insisted on baptism as an indispensable evidence of forgiveness. He said that people might be happy in imagining their sins forgiven, and might have good feelings; but it was all delusion. He supposed a case. A criminal condemned to suffer death, sues for a reprieve, which is granted on condition that he shall depart from the state within three days. He might have the reprieve in his pocket with the governor's signature and seal of office, but he was not pardoned till he crossed the state line. Afterward there was no room to doubt. So a sinner had a pardon granted in the Gospel, sealed with blood, on condition of faith, repentance and baptism. As soon as he was baptized, and not before, he had indubitable evidence of forgiveness; he need never doubt. but might rejoice ever more. I would here remark, that after the governor has granted the reprieve, the culprit has nothing more to ask or expect

from him. And on this plan I see no propriety in a sinner asking God for forgiveness; the pardon is already granted; it only remains for him to perform the condition. This being done, he has evidence of forgiveness, his own act to which he can always recur and be always certain. He may say, "Come all ye that fear the Lord and I will tell you what I have done (not what God has done) for my soul. I have been baptized, therefore I know my sins are forgiven, and I am happy." The scheme excludes or neutralizes any divine communication, any internal witness, or work of the Spirit in the heart as evidence. Yet it appears plausible, but the Father will give the Holy Spirit to them that ask him. And when the love of God is shed abroad in the heart the creature knows that "Love is of God;" that God has put gladness in his heart; that it cometh down from above. The Apostles refer to internal evidence. 2 Cor. 13 5. Examine your own selves—know ye not that Jesus Christ is in you except ye be reprobates. Read Rom. 8 1 to 16. Eph. 1 13—14 In whom also after that ye believed ye were sealed with that Holy Spirit of promise; which is the earnest of our inheritance. He who receives the *earnest*, has a pledge, a confirmation of his title to the full inheritance. The preacher admitted the necessity of a change of heart prior to baptism. That is the work of God. "A new heart will I give you," &c. Not out of Christ. If in Christ, not in sin Gal 6 15. There is a direct communication from God to the souls of believers; a divine influence of his Spirit which they feel and know in their hearts. There are two extremes on this point. One is; waiting or expecting God to do some marvellous work in us, before we begin in good earnest to serve him or obey his commands. The other is; Trusting in works or a form of godliness, and not humbly depending on God for grace to enable us to serve him, and praying that we may be led and influenced by his Holy Spirit.

I have heard another preacher, who is in the same scheme, introduce his sermon as follows: "Some preachers profess to depend on God for aid and direction in preaching: they pray, that they may be directed to a text, that the word may be brought to their remembrance, and that they may be enabled to preach in the spirit. It is delusion. We ought to exercise the judgment and understanding God has given us, and choose a text adapted to our audience." I had no doubt of the man's honesty, but before he was done I thought he might have preached better, and his discourse might have been better adapted to his audience if he had pursued the plan he called delusion. The work is God's and men are his instruments, and can only be profitable while God is with them, which he has promised "always even unto the end of the world." "Not by might nor by power, but by my Spirit, saith the Lord." Jesus says, "The Spirit of the Lord is upon me because he hath anointed me to preach," &c. He directed his Apostles to tarry at Jerusalem until they should be endued with power from on high. The Comforter shall abide

with you forever. John, 14 16. "The promise extends to all that are afar off, even as many as the Lord our God shall call." That there is a diversity of sentiment amongst those who profess to take the Bible alone as their creed-book is undeniable, and I suppose extremes on both sides. And I do think all who have not gone to those extremes ought to use their utmost endeavors to correct the evil. For a considerable time, I entertained a hope that the brethren would fall into the plan of simply preaching the word; teaching the people to observe all things the Lord has commanded, without manifesting such a partiality for their peculiar and favorite notions. But there seems to be no end to the controversy. I suppose that you brethren editors have endeavored to pursue a straight course. But I think you lean over a little. I could not help noticing in your Messenger, Vol. 6 No. 10, under the head of Good News;—Three times in one page, you state certain numbers, baptized or immersed for remission. Thought I, this is their favorite The sacred historian was satisfied with saying—believed and were baptized. They were baptized, both men and women.

Brother John Rogers has taken great pains to shew how a sinner may know or assure himself of forgiveness; he is a good man and appears to be a logical writer. but his manner of writing and proof are very different from that of the Apostles. They dealt out their doctrine or testimony apparently with a loose and liberal hand. as though its weight would sustain it, and every christian could bear witness. John. 5 10. He that believeth on the Son of God hath the witness in himself. 5 14 We know that we have passed from death unto life, because we love the brethren. 24. We know that he abideth in us by the Spirit which he hath given us. &c. I have no doubt John is doing good, but when I read his remark respecting making baptism "any thing, every thing, or nothing." I concluded to place the "every thing" to his side, and let the balance stand to others. When I was first convinced of sin, and brought to repentance, there was not a baptist or immerser within my acquaintance; and had I desired immersion. I do not believe I could have found a person willing to administer. And if baptism is a prerequisite to forgiveness equally with faith and repentance, my forgiveness and salvation must depend on the will or act of some other person. It is in vain to tell me that all things are now ready, if for the want of an administrator or any other cause; I cannot comply with the condition on which the blessing is suspended. I teach inquiring penitents to believe and obey the Gospel, to be baptized, to call upon the name of the Lord, and in obedience to expect every blessing. But I believe a sincere heart is more essential, than any thing external. Paul in his letter to the disciples says. "I have begotten you through the Gospel." It seems to me that had he been in the same mind and spirit with some of our brethren, he would not have offered thanksgiving to God that he had baptized so few of them, or could have said "I

have begotten you." I believe that baptism ought not to be neglected nor delayed without good cause, yet during last winter in a church which I attend statedly, some confessed with their mouths the Lord Jesus, and professed to believe with their hearts; there is a small creek near the meeting-house which usually affords water sufficient for baptism; at that time it was solidly frozen. If water could have been found at all, it would have been with much difficulty and labor. I told the young converts, that I did not believe God required impossibilities, or even hard things, his yoke was easy; and baptism was postponed. I asked them, must those young believers remain under condemnation because I did not procure an axe, to break the ice and search for water "Through this man is preached unto you the forgiveness of sins and by him all that believe are justified," &c.

Perhaps I will be answered We are not so rigid as you suppose; your objections are imaginary; we do not hold or maintain such unreasonable things as you have presented to view. I shall be glad to receive such an answer. I hope such ideas have been received from unguarded expressions and for the want of proper explanations. Let the errors be corrected: let conciliatory explanations be given. and I hope it will be found that the difference of opinion is much less than has been apprehended. Let there be no more disputings; "Let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." DAVID PURVIANCE.

November 7, 1832.

REMARKS.

With the christian spirit, candor and forbearance of our old and worthy brother in his communication above, we are delighted. Would God, that all professors of christianity were filled with the same spirit. We agree with our brother that many have run to extremes on the subject of baptism, and we might add, on many other subjects in theology. With him we clearly see to what an extreme they have run, who deny baptism to such as profess faith in the Lord Jesus, but have not received evidence of forgiveness. This is certainly an infinite extreme from truth. Acts 2 38, &c. We have not room for any remarks in this no. but due attention shall be paid our worthy brother in subsequent no's. EDITORS.

FOR THE CHRISTIAN MESSENGER.

NO. VI.

Some objections to the doctrine of baptism for the remission of sins considered.

I shall devote this No. to the answering of some objections, and as I prefer. (when I can,) stating the objections of our opponents, in their own language, from printed documents, that

they may not have it in their power to charge me with misrepresenting them, the first to be considered, shall be drawn from the "Minutes of the Bracken Association of Baptists."

Of the Association, which sat in Sept. last, Walter Warder was Moderator, and Jabez Shotwell, Clerk. I intend nothing like an answer, to all the misrepresentations of our views, contained in the Circular of this Association, now before me. This is foreign from my design. However, the reader will indulge me, while I passingly notice one little matter in it, before I introduce the particular point in view.

The subject of the Circular, is *charity*, or *love*. An excellent subject, truly! But let us see how the writer of this Circular, the organ of the Association, illustrates.—*practically* illustrates *his* charity. Hear him. On page sixth, he thus speaks: "Contemplate its characteristic, it (charity) spreads like a mantle over the imperfections of our brethren; its mild and beneficent influences extend to all mankind, from the King on his throne, to the poor wandering mendicant that waits at his door" Very well. On page 4th we have these words: 'The once happy citizens of Zion, who took sweet counsil together, and walked to the house of God in company—exhibit a shy distrust of each other.' Jabez, and his brethren then, once took sweet counsil with their quondam brethren, and walked with them to the house of God. They then esteemed them as *good christians.* What then, have these people done, that sentence of death should be pronounced against them! Are they less virtuous and devotional, than when you took sweet counsil together? Do they forsake the assembling of themselves together more than when you used to walk with them to the house of God! *What then, we repeat it, have they done?* They have thrown off the traditions of the elders, and have put themselves directly under the teachings of Christ and his Apostles, and are thus seeking after glory, honor, and immortality, in hope of eternal life

May we not expect then, that the writer of this Circular, has a mantle to spread over the imperfections of his quondam brethren? Alas! his mantle of charity is too narrow to cover them: so that these 'poor' brethren must find some other mantle, than the mantle of Jabez, or be exposed to the pitiless peltings of the storm! Hear him again: "*Though we may have been in peril by false brethren.*" These brethren then, with whom this writer, and this Association, for which he writes, used to take sweet counsil, are now become 'false brethren!' But says the writer of this *charitable* letter, 'Remember,' though we may have been in peril by these 'false brethren, the apostle and high priest of our profession, when he was reviled, reviled not again: when men spoke all manner of evil against him, then did his most lively sympathies flow out" (page 6.) This then is the charity of the Bracken Association. All must be branded as 'false brethren' who seek to introduce a better state of things, by withstanding the tide of popular prejudice and feeling. 'O yes,' says

this writer, brethren, *be very charitable;—don't, whatever you do, speak evil of these 'false brethren;' when you are reviled, never revile again; only try to impress the public, with the belief, that these Reformers are 'false brethren'—apostates from the true religion; but be very careful that you speak no evil of them!!* This is the practical illustration of the charity of the writer of this Circular. That *Jabez*, (as his very name imports,) has been in *trouble*, and *sorrow*, and *peril*, there can be no doubt, but that he has *Shot well* in the fire which he has taken at his 'false brethren,' as he is pleased to call them, *can never be admitted.* Indeed, he has shot *very wide of his mark*, as will appear still more manifest in the sequel of this No. Now for the objections of the Bracken Association to our view of baptism for the remission of sins:

1st. "If the doctrine of "salvation by grace through faith" (without works) be true, its opposite, salvation by baptism (it being works) cannot be true." (page 7.) This objection has been anticipated, and fully answered in former No's ;—However, for the sake of him who wrote it, and those who sanctioned it, I will give it a brief answer. In the first place, this argument proves too much, and therefore proves nothing to the purpose For, in plain English, it avers that we may be saved without *prayer* or *repentance;*—for these are *works.* Is this Bracken Association prepared to admit this? Do they believe, indeed that men and women can be saved without *repentance* and *prayer?* Or will they deny that prayer is a work? It cannot be. If by the term 'salvation' in the objection, they mean what we denominate the present salvation, or pardon of all past sins, then this is received without repentance or prayer! But if by the term 'salvation' they mean the future or 'eternal salvation,' then that is to be obtained without obedience, without works;—and this makes it still worse. Paul says Christ is the author of eternal salvation to all who obey him. But in the 2d place, has this Association yet to learn, that when Paul speaks of justification by *faith* and *works, grace* and *law*, he is contrasting the two Covenants, the law and Gospel? When he says we are not under the law, but under grace, is not *grace* here *contrasted with law?* Does he not simply mean 'We are not under Moses' law, but under the Gospel of Christ,' which is a gracious system? When he says boasting is excluded, not by the law of works, but by the law of faith,—that a man is justified by faith, without the deeds of the law—Does he not mean that we are saved by obedience to Jesus Christ, and not by obedience to the law of Moses? Does he not say again, that Abraham is the father of all who 'walk in the steps of his faith?' Would it not then, be monstrous to say that when Paul is speaking of salvation by grace, without works, he intends to exclude the works of faith, or obedience to Jesus Christ, as not necessary to salvation? And yet this Association says, that baptism (one of the acts of obedience to the Saviour) is not necessary to salvation, because salvation is by grace, and baptism is a work! So then it has come to this that the Baptists

of this Association, believe that baptism, one of the institutions of Jesus Christ, is not necessary to salvation; because it is a work!! Is it any wonder then, that the Baptists have become so friendly with the Pedobaptists?

Objection 2d. "If the doctrine, that the blood of Jesus was shed for the remission of sins, be true,—its opposite, that the blood of Jesus must have *water* for an auxiliary, in order to the remission of sins—is an idea so fraught with error, that charity cannot acknowledge it true." (Page 7.) What sophistry! And is the doctrine of baptism for remission of sins, then, *opposed* to the doctrine, that the blood of Christ was shed for remission! So says the Bracken Association Peter, to be sure, says, 'be baptized for the remission of your sins.' But says the Bracken Association, stop Peter! you are very much out of it: for we tell you, that the idea that baptism is instituted for remission, is opposed to the doctrine that the blood of Christ was shed for remission! And is this the way that Association treats the Apostle Peter!

Our Saviour has said, 'He that believeth and is baptized shall be saved.' But no, Lord, says this Association, this idea is opposed to the doctrine that your blood was shed for remission! Blessed Saviour! And is the way thou art known! How art thou wounded in the house of thy professed friends! But let us take another view of this objection. The scriptures say, baptism is connected with remission. They also teach, that the blood of Christ was shed for remission. To say then, that there is any opposition in these statements is to charge home upon the Saviour, and his inspired Apostles, inconsistency, and contradiction. Let those then, who do it, see to it. I dare not. Is it so, that we cannot teach the doctrine of baptism for remission of sins, without opposing the glorious truth that the Saviour shed his blood for our salvation?

Let me try what I could prove according to the logic of this Association. 'If the doctrine that Christ shed his blood for remission be true,—its opposite, that the blood of Christ must have faith, repentance, the word and the operations of the spirit, as auxiliaries, in order to the remission of sins, is an idea so fraught with error, that charity cannot acknowledge it true!' This then, is a specimen of the logic, and divinity of the Bracken Association.

JOHN ROGERS.

EXPOSITION.

In regard to a correct exposition of scripture; and in order to a developement of the true meaning of a single verse, the 5, 6 or 7 verses immediately preceding should first be read with minute attention. "Sometimes a single passage will require a whole chapter, or several of the preceding or following chapters, or even the entire book, to be perused, and that, not once or twice, but several times." The advantage of this practice will be very great; because as the same thing is frequently sta

ted more briefly and obscurely, in the former part of a book, which is more fully and clearly explained in the subsequent portion, such a perusal will render every thing plain to the meanest capacity. For instance, that otherwise difficult passage Rom. 9 ch. 18 v.—"Therefore hath he mercy, on whom he will have mercy, and whom he will he hardeneth," will become perfectly clear by a close examination of the context, beginning at verse 18 of the 8th ch. and leading to the end of the 11th ch: This portion of the epistle being most intimately connected. And we would add, drawing to our assistance, the references in the Old Testament—For instance, in the 18th ch. of Jeremiah, where the Potter having power over the clay, is fully, clearly and satisfactorily explained; and the 25th ch. of Genesis, v. 21 to the end—where a full explanation is offered of the declaration, "Jacob have I loved, but Esau have I hated;" i. e. postponed, in this affair. The promise is to run through Jacob.

"Disregarding this simple, and all but self-evident connexion, some expositors have explained 1 Pet. 2d ch. 8th v. as meaning that certain persons were *absolutely* appointed to destruction; a notion, not only contradicting the whole tenor of scripture, but also repugnant to every idea, which we are taught to entertain of the mercy and justice of God. An attentive consideration of the context, and of the proper punctuation of the passage alluded to (for the most ancient manuscripts have scarcely any points,) would have prevented them from giving so repulsive an interpretation.

"The 1 Epistle of Peter (it should be recollected,) was addressed to believing *Jews*. After congratulating them on their happiness in being called to the glorious privileges and hopes of the Gospel, he takes occasion to expatiate upon the sublime manner, in which it was introduced, by the Prophets and Apostles. Oh! rapturous exclamation, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively hope (not by the modern operation of the Spirit,) but by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in Heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

"Redeemed (says he,) with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest (or manifested) in these last times for you, who, by him do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God. "Seeing *ye have purified* your *souls in obeying the truth*, through the Spirit," &c.—"Born not of corruptible, (dead or perishing) seed, but of incorruptible, *by the word of God* which liveth and abideth for ever"—(not a dead word or truth.)

"Having enforced his general exhortation to watchfulness, &c. by an affecting representation of our relation to God, our redemption, by the precious blood of Christ, the vanity of all worldly enjoyments, and the excellence and perpetuity of the gospel dispensation, (ch. 1 throughout;) he proceeds (2d ch. 1—12) to urge them, by a representation of their christian privileges, to receive the word of God with meekness; to continue in the exercise of faith in Christ as the great foundation of their eternal hopes, and to maintain such an exemplary conduct, as might adorn his Gospel among the unconverted Gentiles. Wherefore, says he, in consideration of the everlasting permanency and invariable certainty of the word of God, *laying aside all malice*, and *all guile* and *hypocrisies*, and *envies*, and *all evil speakings*, which are so contrary to its benevolent design, with all simplicity, *as new born babes*. The Jews called newly converted proselytes "little children," "new born babes," (or infants,) who are regenerated by divine grace, (or rather "regenerated by or through the incorruptible seed, the word of God;" preferring the scriptural to the polemic definition; the first definite and certain, the latter vague and indefinite,) *desire the sincere milk of the word, that ye may grow thereby* (*unto salvation*) (*for ye cannot grow without*,) since (or seeing that) *you have tasted* that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also (who believe) as living stones (not unconscious sprinkled infants) are built up a spiritual house (not a fleshly one,) an holy priesthood (not the separate order of lordly priests of the present day.) to offer up spiritual sacrifices (not fleshly or substituted sacrifices) *by Jesus Christ*. (Wherefore, also, as it is contained in the scripture, behold I lay in Zion, a chief corner stone, elect, precious, and he that believeth on it (confideth in it) shall not be confounded (or ashamed.) Unto you therefore who BELIEVE (not the eternal elect) he is precious; but unto them that DISBELIEVE *the stone which the builders disallowed*, the same is become the head of the corner, and a stone of stumbling and a rock of offence. They DISBELIEVING the word (that is the word of the Gospel) which contains this testimony, stumble at this corner stone, whereunto they were appointed; but ye (BELIEVERS (not infants,) who rest your salvation on it) are a chosen generation, a royal priesthood (*all christians*, and not a separate order of Priests, as the clergy of this day,) a peculiar people, &c. &c.

"Hence it is evident, that the meaning of 1 Pet. 2—8, is not that God had ordained them to disobedience, (for in that case their obedience would have been impossible, and their disobedience would have been no sin,) (if obeying a decree or ordination can be called disobedience;) but that God the righteous judge of all the earth, had appointed or decreed that destruction and eternal perdition should be the punishment of such disbe-

lieving persons, who wilfully rejected all the evidences that Jesus Christ was the Messiah, the Saviour of the world."

J. T. JOHNSON, Editor.

In our last No. we published a communication from W. Rawlins of Ia. to which we promised to pay attention in this present No. We shall now redeem our pledge though we do not deem the subject of that communication of vital importance. From reading bro. Rawlins' communication, you will find it composed principally of strictures on the language of bro. Ben Cassell, and of the senior Editor, and giving us a substitute of words more congenial with his views of certain points, concerning which bro. Cassell inquired, and to whose inquiries we humbly responded.

Our bro. makes a very judicious remark with regard to the difference between a *preacher* and a *teacher*. The remark is very common, and it is hoped, generally known among us. To what he has said of *Bishops*, or *overseers*, it is believed that neither bro. Cassell, nor myself would make any serious objection, and yet our bro. seems to insinuate the contrary, when he asks the question, "Will this description please our modern "*ministry?*" squinting at the querist's use of the term *ministry*.

Bro. R. is very certain of his correctness in general on what he has remarked respecting Bishops or overseers—yet we are not quite so certain as he may be, that the ancient congregations, each had a plurality of bishops. The translation of the text Acts 14. 23, has led him to this conclusion, "They, (the Apostles,) constituted for them elders in every church." This seems to hold out the idea of a plurality of elders in *every* church. I prefer translating the verse thus. "They constituted for them *elders* according to the church." (Kat' ecclesian.) If the church was small there might not be any necessity for more than one; but if it was large, there might be a necessity for more It is not so certain to us, that the term elder always signifies a bishop, or overseer, or teacher; and the text adduced by bro. R. (1 Tim. 5. 17) is very far from proof to us. Because from the whole connexion, the term elders or seniors, were neither preachers, nor teachers, and therefore could not be Bishops; for a Bishop must be apt or fit to teach. His *ruling* well might mean ruling well his own house. I understand the term as used in 1 Tim. 5. 17 to mean *old men* in years. Read the chapter.

Bro. R. proceeds to make some strictures on bro. Cassell's 2d. query: "Who is authorized to set him (the Bishop) apart as a gospel minister, the church, or the ministry?" He remarks, "Here is, certainly, an unscriptural use of terms." Does our intelligent bro. not believe that the term minister is very frequently applied to bishops, overseers, elders, teachers and preachers, in the New Testament? and does he think that every member of the church is a *minister* in the same sense with those above named? Does he really believe that the term *minister* is never

used in the New Testament to designate those employed in the public affairs of the church? Should our brother take up Butterworth's concordance, and look at the word *minister*, and the references—then look at the word *ministry*, and particularly examine 2 Cor. 6. 3. he might be led to a different result. Surely our bro. understood the querist; why then the necessity of such a show of words? No term is better understood in our language than *ministry*, as meaning persons employed in the public affairs of a kingdom, or state. See Walker. Are we forbidden to express our ideas in any other words than those in the New Testament? Then all must learn the Greek language. But enough of this.

Bro. R. having rejected the terms of the query, proposes it in other words, "Who are authorized, according to scriptural practice, and precept, to ordain, or constitute elders in the churches?" He agrees with us that the apostles were duly authorized, and those whom they directed to attend to this business, as Titus, &c. We therefore have no account, example, or precept of any other persons ordaining, constituting or setting apart elders, bishops or overseers, consequently, according to our brother's own words, the congregation was not authorized to do this business. Yet he says, "The Apostles gave the congregations a written description of an overseer's qualifications, in order doubtless, that each congregation might appoint its own overseers, and do its own business in all time to come." This is not so *doubtless* with us, as with bro. R. I would ask, to what congregation was such a description of an overseer's qualifications ever given? We confess, we know not. Such a written description, we grant, was given to Timothy and Titus, who were authorized to ordain elders. Our bro. says, Doubtless, this written description was given to each congregation, in order that it might appoint its own overseer—and to appoint, ordain, constitute, and set apart, with him, mean the same thing. All this needs proof with respect to any of these acts as ever done by the church or congregation. If indeed the congregations were authorized to ordain, or constitute elders, why did Paul and Barnabas, Timothy and Titus do it themselves, and not rather instruct the church its duty to do it? With respect to such instructions the scriptures are as silent as the grave. Is it not at least equally important to be confined to scriptural ideas, as to scriptural terms?

Our worthy brother thinks the scriptures are as silent as the grave on the subject, whether the Apostles or any others in the first age ordained by the laying on of hands. To us they are not so silent; as Acts 6. 1 Tim. 4. 14. 2 Tim. 1. 6, &c. In every account of ordination, where the manner of it is described, it was performed in this way; and if it was ever performed in any other manner the scriptures truly are to me as silent as the grave.

Bro. R farther remarks on my expression *efficient teachers*, with apparent disapprobation. By the expression I mean, a

teacher, who, by his doctrine, produces good and great effects among the people. Had I used the terms a powerful preacher—a proclaimer of the gospel—probably no objection would have been made; and yet these are as unknown in King James' translation, as the term *efficient*.

Once more, bro. R. criticises sportively upon an idea of mine, that the church elected whom they wished to be their minister, bishop or teacher, and that the apostles ordained or constituted them such by the imposition of hands. If the idea be unscriptural let it be laughed to scorn; but if otherwise ——.

Though I have given my ideas plainly on these subjects, I wish it to be understood that I never shall be an angry disputant about them. I am, I must confess, afraid to depart from scripture practices and precepts, because I cannot reconcile them with preconceived opinions. As a brother, I advise bro. Rawlins to turn his attention, if he will favour us with other communications, to more important things. This subject is nearly thread bare. The same things have been repeatedly exhibited for many years. In reformation, even in reformation, there is danger of being too straight—too censorious—too confident. May we all be kept from evil. Amen. B. W. STONE, Editor.

RELIGIOUS NEWS.

Since the senior Editor has returned from Illinois this Fall, we have received cheering accounts, especially from Carrolton of that State. The senior Editor with bro. H. Osborn were the first of our brethren that visited that place. We were there two days and nights, and immersed two. Seeing the prospect good, we urged bro. Hewitt to visit them immediately. He went, and baptized 30. He and bro. Osborn went shortly after, and baptized 33 Bro. P. Kennett writes that the church there at this time consists of 69 members. Since we have received the following letter:

CARROLLTON, ILLINOIS, Nov. 16, 1832.

Bro. B. W. Stone:—Your affectionate note of the 1st inst. has been "gladly received," and I can assure you that every good feeling of your heart is fully reciprocated by ours. Since you were with us (about the last of September,) we have been organized as a church. Our dear brother Josephus Hewitt has visited us twice; during the first, he immersed thirty persons; and during the second, thirty-three; and we now number seventy-eight disciples, who meet twice a week for worship. The Presbyterians, Methodists and Baptists, with a few honorable exceptions, have been very unkind to us—in many instances we have been misrepresented—but the power of truth and the purity and beauty of the apostolic gospel has had a resistless force, although opposed by creeds, by human passion, by human speculation, and by a host of prejudices. The triumph is signal; our cause is progressing. Your friends, General Turney, Colonel Fry, Major Ranney and Capt. Smith are in the kingdom with

us. We have fitted up a house to use as a place of worship, until the brick meeting-house is completed. Our village has undergone a change as by magic. A short time ago it was remarkable for immorality; now almost every hamlet is a place of prayer. One would suppose this spectacle well calculated to inspire every heart with joy: yet the other denominations cry ruin. Lost we are to them, so far as their peculiar tenets are concerned; but we humbly hope we are ingrafted into our Lord Jesus, possessing an invincible determination to live in obedience to his commandments.

We shall be anxious to hear from you whenever leisure may permit you to write. The disciples speak of you with the finest feelings of affection, and desire to be remembered.

I have the honor to be your brother,

MOSES O. BLEDSOE.

Extract from Elder Jas. E. Matthews.

BARTON'S, LAUDERDALE CO., ALABAMA, Oct. 24, 1832.

Dear Brethren Stone & Johnson:—Our Camp Meeting and Conference terminated about a week since. About 10 were immersed, but prospects were not so flattering as formerly. Some unfortunate excitement was occasioned by immersion being made a test of communion in the preaching of some of the brethren. I am fearful if brethren are not careful, much evil will be the result.

I have long been the advocate of reformation, but I view with extreme regret the spirit which to me seems to prevail among many of those who profess to be reformers. We should certainly proclaim the truth fearlessly, but we should avoid that precipitancy which I fear too much prevails in adopting a new idea. Teachers of the religion of Jesus, should feel so solemnly the responsibility resting upon them, as not lightly to proclaim as truth that which is questionable. But this is probably not the greatest evil that is obtaining among us; especially our young brethren. It appears to me that there is too much rashness and self confidence with a censorious spirit manifested in their discourses, for them to be profitable. They seem to justify themselves by the plea that they are teaching the truth, not remembering, I fear, that they should "*Speak the truth in love.*" I have seen so much of this, as I think, that the cry of reformation from such, has almost become disgusting to me. Many of us have reformed in theory, but there is a greater and more thorough reformation needed. Where is that humility, kindness, forbearance and love—that contempt of show and parade—of popularity and worldly advantage which shone so conspicuously in the primitive saints? Where are that love, holy joy, peace, long suffering, gentleness meekness, goodness, temperance, patience and fidelity, which are the characteristics of genuine piety? The fruits of the spirit? Alas! they appear almost to have fled. And to the disgrace of reformers—yea of those, who call themselves

christians, these things are rarely to be found! Do we complain of the pomp, the pride, and persecuting spirit of the popular sectaries? And shall we not blush that we who profess to be christians are found tracing their steps? A reformation in spirit and practice is what we mostly need; and until professors, by their Godly walk, and conversation, become the salt of the earth, and the lights of the world, we may vainly flatter ourselves with the belief that the day of millennial glory is opening on the world.

A brother from Nashville writes that of 60 convicts in the penitentiary, 16 have been baptized in the prison, the most of whom are well reported of by the keeper. He farther says:

"We have no regular preacher here. Yet the word of the Lord is not sent forth in vain. The good cause is prospering. Since you were here last summer, between 20 and 30 have been baptized, if not over 30. And whilst I rejoice to see sinners bowing to the yoke of Jesus, in every quarter, my greater joy consists in seeing the sons of God growing in the favor and knowledge of our Lord Jesus. Such appears manifestly to be the case among those, who wait upon the Lord—who do not forsake the assembling of themselves together. Such, alone, I may almost say, have a right to look for blessings from Heaven's King.

"The last union meeting we had was in this place. Many of our Father's children came to see us. It did me good to see them. All appeared to have one heart, and one mind, as well as one faith, one Lord, one baptism, &c. Each seemed to esteem others better than themselves. There was no formal ceremony to be seen;—all seemed to feel as though at home, in the company of their *brethren*. 13 were immersed during the meeting.

"May the Lord enable us all to be Reformers indeed, in soul and body, and spirit; so that we may finally be raised to everlasting life—which is the glorious hope of your brother in the Lord. M. N."

November 23, 1832.

Beloved Brethren—On last Monday, our four day's meeting at Carlisle, was concluded. It was truly a glorious season: eighteen or twenty made the good confession; and two more added to the congregation who had been members of other churches, one of whom was the wife of the late Governor. During the meeting 23 were immersed, which, added to others immersed since the date of my last, make 37,—all in the bounds of the Church at Carlisle. Thanks be to God for his goodness! Bro. John Smith was the only person who was with me throughout the meeting. His visit was greatly blessed. In his usual, plain, common sense, argumentative and peculiar manner, he presented the truth. Monday was a day long to be remembered. Profound solemnity pervaded the large audience. Brothers and

sisters were rejoicing to see their kindred acknowledging the Saviour. Parents were seen weeping over their children, and exhorting them to obey the Lord. May the Lord bless the young converts, and help them to give all diligence to make their calling and election sure! I rejoice at the success of truth; but I should rejoice much more, could I see more activity among the young converts. I am fearful that heads of families neglect prayer.

O parents! can you go to bed at night without calling your children together, and thanking God for his mercies, and commending yourselves and families to the protection and mercy of the Almighty! And can you rise in the morning without calling them together again for the same divine exercise?

JOHN ROGERS.

Bro Berry Moore, of Maury co. Tenn. writes: Notwithstanding all the arts, and cunning devices of men, the truth is fast spreading. The Reformers (so called) and Christians are fast uniting here, and we begin to believe that the prayer of Jesus is answered in part at this time.

Bro. J. A. Gano baptized two at Leesburg very recently.

Bro. Andrew Henderson of Lewis co. writes: On the 3rd Lord's day of October, we had a good meeting. 15 professed faith in the Lord Jesus, and were immersed. We have very considerable opposition here from the sectarians.

Bro. J. Mavity of Madison, Ia. writes: "That since Sept. 1st 17 have been added to the Church on White River—and that on the Kentucky side from Madison bro. Foster has baptized 20.—A glorious reformation is going on in these regions"

Bro. Thos. Rucker of Murfreesboro, Tenn. thus writes: I have just returned from Liberty—we had a comfortable meeting. 13 were immersed. The cause of reform was ably plead by bro's. P. Smith, C. Curlee, F. E. Beckton, and E. Sweat, and others. In Murfreesboro our house of worship will be finished by 15th of January.

Bro. John Roberts says, that on the first Lord's day in October he immersed 7 at Crooked Creek—on fourth Lord's day at McKinney's he immersed 3—and on Wednesday following 5. On the first Lord's day at Crooked Creek 10 made the good confession, 8 of which he then immersed, and one member of the Baptist Church united with the church there.

In our last No. p. 346 a wrong statement was made by us respecting J. G. Ellis' communication. The true statement is 19 joined near Daniel's gate, and 4 in his own neighborhood.

Bro. J. Smith at Daniel's gate a few days ago baptized 8, and the junior Editor 1 at Eagle Creek.

LOCUST SHADE, W. TENN. Nov. 16, 1832.

Dear Brethren:—Last month, bro. Stover and myself had a two day's meeting in my neighborhood, but he being unwell, the labor principally fell upon me. On Saturday, I addressed the people upon the *commission* given by Jesus to the Apostles: And as a preamble, I took occasion to speak of the *mission* of John, Jesus Christ and their disciples, which were sent to the lost sheep of the house of Israel, and, who were limited to the confines of the Jewish nation. That by the labor of these missionaries, materials were formed, separated from the forest, and prepared for a new building, to be called the *church* of God, the *temple* of God, the *house* of the Son of God, the *church* of the first born, the *church* of Christ, or the *body* of Christ. And, that those, who would become converts of this *mission*, had to believe, repent, and be immersed for remission. This *coumission*, to the Jewish nation only, by these missionaries, upon faith, repentance, and immersion, promised forgiveness of sins, but nothing more. Thus far, as materials of the house, they were prepared for the reception of the intended resident, the Comforter, at the proper time, or time of promise. "He is with you and shall be in you," said he, who spake as never man spake.

But to the commission. After Jesus had risen from the dead, it is true, that he commanded his Apostles, whom he had chosen from among his disciples, and ordained for that purpose, to go into all the world and preach the gospel to every creature. But this, they did not, could not do, until they had been endued with power from on high. And, for this endowment, they had to tarry in Jerusalem until Jesus, in heaven, had been glorified and crowned King. This coronation act being consummated, he despatched the Holy Spirit from the high court. I ask, to what place? To the world at large? No. To Jericho? No. To Joppa? No. To Nazareth? No. And why? Because those whom he had loved to the end were not there. And why to Jerusalem? Because his friends, that had forsaken all things for his sake, the members forming his *body*, the *church*, were there. Opposer; was there at that time, upon the earth, an other city, to any of the inhabitants of which, the Spirit of God was thus given? And why so undeviating the course of the Spirit from heaven, to an upper room in a certain house in the city of Jerusalem, if not, because the members of his *body* were there? On that day, the day of Pentecost, the spirit of truth, the intended resident, entered the *church* of Christ, or *body* of Christ, the house of prayer for all nations; and since that time has never left it—no, nor ever will—for Jesus said, "that he may abide with you forever." Now, the Apostles, whom he had previously ordained, began, for the first time, to proclaim the commission they had received of the Lord Jesus. And it is worthy of notice, that since the resur-

rection of Jesus Christ, and the consequent setting up of his kingdom, he has made but one address to the unregenerated and wicked part of mankind, and this in his command to the world through the Apostles. This proclamation of pardon to the rebellious, contains the only *principles* of conversion, made known by the Lord Jesus, or certainly known by the children of men: though, some people think there are others. But there is a vast difference between *knowing* and *thinking* any thing to be, or not to be. What the Lord has *said* is not wrong, but what we *think* may prove to be so. Those that obeyed the *counsel* of God, or the *baptism* by John, obtained forgiveness of sins, but had no spirit promised them, as consequent on their compliance.

Under the proclamation of pardon to the wicked, they *believe* and are *immersed;* remission of sins follows as a consequence, and the Holy Spirit by promise, hereby becoming members of Christ's body, and in course are made, and kept alive by his spirit.—"If any man have not the spirit of Christ, he is none of his." Here we see, that sinners are admitted to the terms of reconciliation between them and the King, *faith* and *immersion.* Christians have no need of immersion; hence, it is not a christian duty, and therefore, never repeated. The healthy, need no medicine—the whole need no physician—not to call the *righteous* did Jesus come, but sinners to repentance—and last of all, "this man receives sinners. Upon this, 8 persons came forward, and on the next day 4 more, all of whom, made the apostolic confession, and were *immersed* in the name of the LORD JESUS for the remission of sins. Since that time I have immersed one more. More are expected before long. May the Lord prosper his work.

May the Lord prosper you in your labors, and then bring us all to himself in Heaven, is the prayer of your brother,

W. D. JOURDAN.

NOTICE.

We inform our brethren and friends in Tennessee and Alabama that we have sent a large box of our last edition of the Christian Hymn Books to Moses Norvell at Nashville, who is authorized to let applicants have them. Our engagements require payment on the delivery of the books—price, 37½ cts. each by the dozen, and 43¾ single. EDITORS.

Also, we have sent 300 Hymn Books to Waterloo, Alabama, consigned to James Witherspoon for Elders James E. and Mansel Matthews of Barton's, Lauderdale co. Alabama.

NOTICE.

We must remind our friends, that we think it ungenerous that so many communications are sent us by mail, of no importance, and some of them full of abuse, the postage not paid. Our agents alone are allowed this privilege. EDITORS.

PROSPECTUS

FOR THE SEVENTH VOLUME OF THE

CHRISTIAN MESSENGER.

FOR the cause of truth we are induced to continue the Christian Messenger, should the public give us a sufficient patronage. It shall be conducted in the same manner as the last volume, containing 32 pages each No. stitched in coloured paper, and issued monthly to subscribers, at one dollar a volume, or 12 No s. paid on the delivery of the first No. to some of our agents, or sent us by mail. To such as shall procure 8 subscribers, and will remit the money to us in one time, shall be sent one Vol. for his trouble. Postage of the Messenger must be paid by the subscribers, which is 1½ cts. each number under 100 miles, and 2½ cts. over 100 miles.

We are induced to believe that the Messenger is profitable, or we should certainly desist from its publication. We deem such a work in the West indispensible at this time, when such vigorous efforts are making to establish sectarianism, and to overthrow the truth in its rising glory. The heavens are truly shaking at the present time—the present crisis calls aloud for exertion in the best of causes. We hope no Christian, who wishes the ancient gospel to prevail over all human establishments, will withhold his aid. We wish an extensive patronage. Let public teachers, and men of influence endeavor to procure subscribers.

The two first No's. of next Vol. will be issued together in February next, if a sufficient number of subscribers be obtained. Punctuality is all important to us Our agents and patrons must be punctual to send us a list of subscribers at farthest by the 15th of January next. They who are delinquent are also solicited to pay all arrearages for former volumes against that time. The subscribers for our last Vol. will be continued unless we shall be otherwise instructed in due time. This we insist to be done. As J. T. Johnson lives in Georgetown, let all communications in relation to this subject, be addressed to him.

B. W. STONE,
Georgetown, Ky. Dec. 1832. J. T. JOHNSON.

Receipts from Sept. to Dec. 1832.

KENTUCKY. *Union*—Js Hurst for vol 6; Wm Conn $2. *Winchester*—Thos Moore for vol 6. *Lexington*—By Elder T Smith for J Hull vol 6; L Wheeler do.; Jos Wingate 5 & 6, Abm Bowman $1, H Jeter $1. *Nicholasville*—By Elder T Smith for Harvey Lindsay $1. *Cynthiana*—By H Newel for 6. *Liberty*—By Elder J Jones $5. *Hazlepatch*—Wm McHargue by Elder Js Miller $5. *Flemmingsburg*—By Esq Bruce for 6, and Norris do. *Paris*—By B W Riggs for Elder W Morrow $4 in full; G W Williams $3; T Rule for 6, T Stamps do; D Hazlerigg $2. *Frankfort*—A W Dudley for self, Bacon, Tho-

mas, and Scott of Clintonsville $4 37½. *Georgetoon*—By Mrs Tilford for 6. *Falmouth*—By F Chalfant for Taliafero, Barton, G McLaughlin & C Kennett, Hauser, T Garret $6. *Carlisle*—By Elder J Rogers for J McKennulty, Js Miller and D Caldwell for 5. *Burksville*—By Elder Jourdan for Hutchins $2, for Herd 1, for Owsley 1. *Mt. Sterling*—Elder John Smith for H Wilson $2. *Newcastle*—By Elder S Marshall $7. *Republican*—By L Faulconer for Bronaugh $1, Sol Rice 1, B Fitherston 2, Js Elmore 1, Thos Montague 1, S Allen 1, N Moore 1, Elder Rice 1, Js Carson 1, Jef Keller 25 cts in full for vol 6; J Kay 1.

TENNESSEE. *Readyville*—For D Smith (of Milton) for vol 2, Wm D Garns for 6, Wm Travis do, Jos McGee do, Dav Hall do. *Jonesboro*—Elder Js Miller $10. *Monroe*—By Elder Jourdan for — Hudleston for 6. *Lebanon*—By Elder E Sweat, for self, Scoby, J Green, Coruth, K Sweat $6 in full for 6. *Williamsport*—By S Baker $5, lost by mail.

OHIO. *Millfield*—J Pugsley $5, lost by mail. *New Paris*—By Elder L Purviance $5, lost by mail. *Ripley*—By A Campbell $3.

PENNSYLVANIA. *Clarksville*—By G B Goodrich $5, lost by mail; by do $5 for W Heaton for vol 6; for Geo Lytzenburgh of Carmichaeltown for 6—and in Virginia. *Morgantown*—For Elder W Martin $2. Abm Ice of *Wiley's* for 6.

NEW-JERSEY. *Dover*—By O Bryant and W Lacey $2 for vol 6.

MISSOURI. *Columbia*—By Elder M Mills for A Stone, W Burch, W Hughs, Thos Conyers, A Spence, Js Kirtley, T Grant, J Gordon, Js Nelson, Eliza Snell, for vol 6.

INDIANA. *Madison*—By Elder B Vawter for A L Bailey $2. L Gilmore 1, S Tinker 1 25, J Eckols 1, J Crafton 1 25, H Smith 1 25, C Banta 1, W Ritchie 1 25, J Jessup 1.

NEW-YORK. *Lockport*—By Russell Weaver $3, lost by mail.

ALABAMA. *Coleman & Co Store*—By Wm Mothershead $5, in full for vol 6. *Decatur*—By Wm McDonald for Elder C McDonald $5. *Manningham*—A Dickerson $2 in full.

ILLINOIS. *Rushville*—By H Johnson for vol 5 and 6; Edw Doyle $1. *Springfield*—By Jos Bennett $2. *Carrollton*—M O Bledsoe $1. *Jacksonville*—By Calkin, Nifong, R & D Cassell, J Eads, Elder Green, Js Green, Haffaker, W Smedley, P Coffman, Js Henderson, for vol 6.

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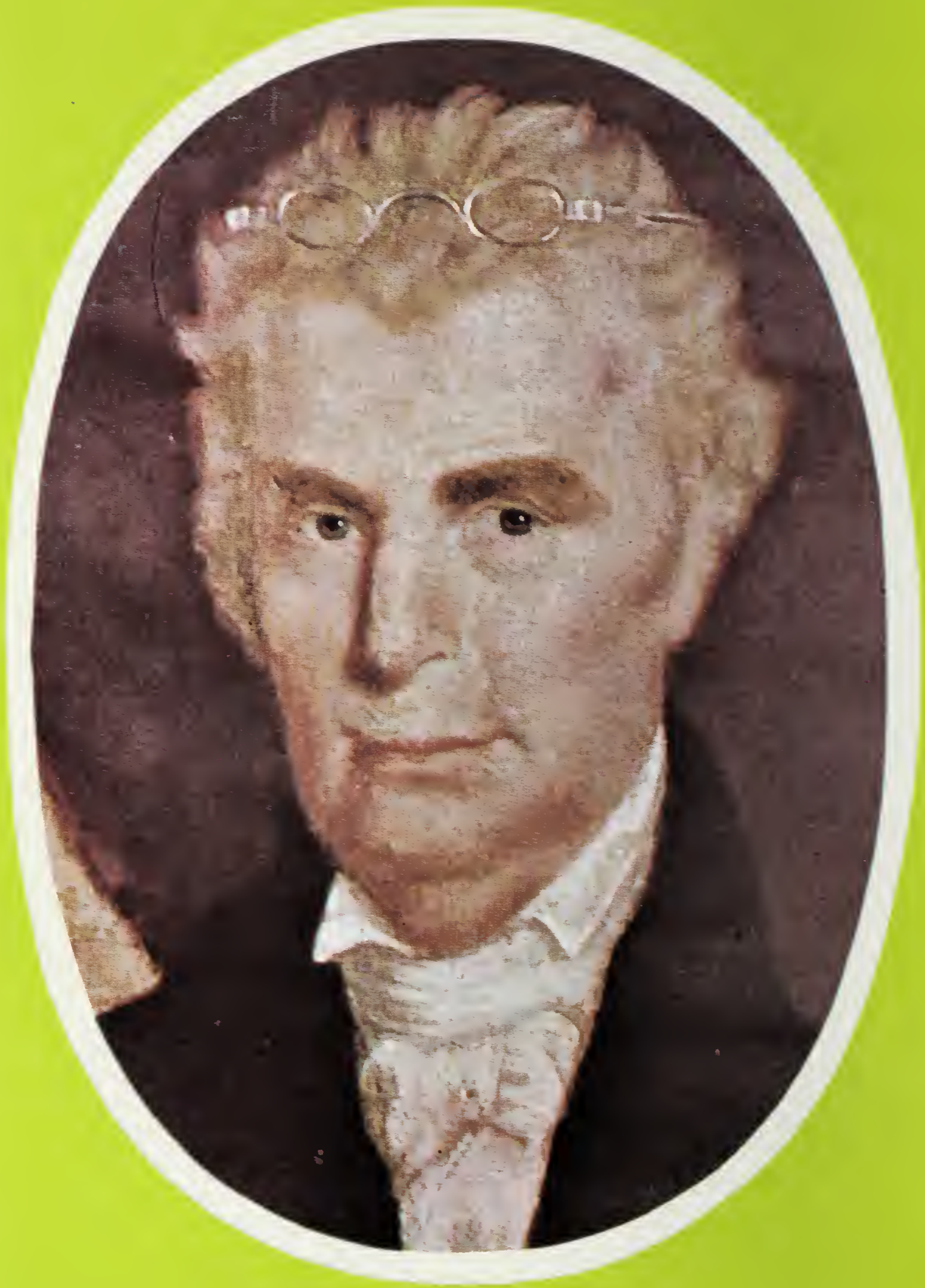

Editor Barton W. Stone

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AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—Paul.

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NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

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